ТHE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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The Field of the World.

Sow in the morn thy seed,
At eve hold not thine hand;
To doubt and fear give thou no heed,
Broad-cast it o'er the land.

Beside all waters sow,
The highways' furrow stock,
Drop it where thorns and thistles grow,
Scatter it on the rock.

The good, the fruitful ground
Expect not here nor there;
O'er hill and dale, by plots, 't is found,
Go forth then every where.

Thou know'st not which may thrive,
The late or early sown;
Grace keeps the precious germs alive,
When and wherever strown.

And duly shall appear,
In verdure, beauty, strength;
The tender blade, the stalk, the ear,
And the full corn, at length.

Thou canst not toil in vain;
Cold, heat, and moist, and dry
Shall foster and manure the grain,
For garners in the sky.

Thence when the glorious end,
The day of GOD is come,
The angel reapers shall descend,
And heaven cry—"Harvest home!"

Missionary. *Montgomery.*

THE CHURCHMAN.

From the British Critic.

THE LIFE OF BISHOP JEWELL.

THE personal history of Bishop Jewell might, perhaps, be comprised in a very few sentences; but the prominent station which he holds among the fathers of the English Reformation gives peculiar interest to all his actions; and it is with singular pleasure that we here find them recorded by a biographer not exceeded by any of our contemporaries in acuteness of judgment, in copiousness of theological learning, and in cordial attachment to that Church, the cradle of which was rocked by the subject of his labors.

John Jewell was born on the 22d of May, 1522, at his father's seat, Buden, in the parish of Berinber, Devonshire. As one of a family of ten children, his patrimony was not likely to be considerable. The chief education of his boyhood was conducted at Barnstable; and he was admitted at Merton College, Oxford, before he had attained thirteen years of age. John Parkhurst, who was finally promoted to the See of Norwich, there became his tutor. Parkhurst had imbibed the principles of the Reformation during a residence in Magdalen College; and being desirous to compare the translations of the New Testament executed respectively by Tindal and by Coverdale, he employed his pupil to read the former version aloud, while himself kept his eyes upon the latter. Some looks of intelligence which escaped the youth, on the occurrence of remarkable passages, were not lost upon Parkhurst, who, on observing him smile at those words in the Apocalypse which rebuke the lukewarmness of the Laodiceans, exclaimed, 'Surely, Paul's Cross will, one day, ring of this boy!'

A rheumatic affection, brought on by habits of study protracted to a late hour, struck to one of Jewell's feet, and produced an incurable lameness. After some years of preparation at Merton, he removed to Corpus, in which Society he acquired much distinction by his exercises. On the 20th of October, 1540, he proceeded to the degree of Bachelor of Arts, and during the next seven years he was tranquilly employed in dispensing to others the vast stores of knowledge which he had acquired by the application of *eighteen* hours daily to literary toil. Horace, it is said, he had entirely by heart; Cicero among the ancients, and Erasmus among the moderns, were his favorite prose authors. His circle of study embraced history and philosophy, logic and mathematics; and his acquisitions in these and in every other science were sedulously directed upon that one which he had early learned to esteem the sum and mistress of them all—theology.

His purity of morals and suavity of demeanor were not less remarkable than were the quickness of his intellect, and the depth and the variety of his attainments. Heretic, Zuinglian and Lutheran as he was esteemed by some of the older members of his college, all of them admitted that he was an honest man—nay, that he 'certainly was an angel in his life.' As a private lecturer, he enjoyed high reputation; and his readings in humanity and in rhetoric attracted crowded audiences from every college in Oxford.

On the 9th of February, 1544, he commenced Master of Arts; and the charges of his degree were defrayed by his excellent friend and quondam tutor, Parkhurst, then incumbent of the valuable rectory of Cleve, of whom the following honorable anecdote is related:

'Jewell was in the habit of visiting him by invitation, at his rectory of Cleve, two or three times in the course of each year; and sometimes in company with other meritorious young men, who, like himself, were struggling through the difficulties and expenses of an academic education; and from these visits he seldom returned without substantial proofs of the liberality of his host. On one occasion, more particularly, we are told that Parkhurst entered the chamber of Jewell and his companions, on the morning fixed for their return to Oxford, and, suddenly seizing on their purses, humorously exclaimed, "I wonder what money these miserable and beggarly Oxonians have about them?" The exhibition, it may be imagined, was *beggarly* enough. The purses were, indeed, most pitifully lean and empty; but the generosity of Parkhurst sent them away in a thriving and prosperous condition.' pp. 12, 13.

Neither the time of Jewell's ordination, nor that of his election to a fellowship of Corpus, has been transmitted to us; but he soon became well known as a zealous friend of the *New Learning;* and when Peter Martyr was appointed Professor of Divinity, a close and confidential intimacy was established between these two great and upright scholars, which continued through life, and was attended with the happiest results. Soon after taking the degree of Bachelor of Divinity, Jewell accepted the trifling living of Sunningwell, near Oxford; and notwithstanding his lameness, which made the journeys irksome and painful, he walked to the church of that parish on every other Sunday, in order that he might exercise pastoral duties to a country flock. On the accession of Mary, these labors of love were not forgotten: he was accused of having constantly attended the lectures of Peter Martyr, of having preached heresy, of having been ordained according to the New Service Book, and of having refused to be present at Mass. On these charges he was sentenced to expulsion from his college; and how deeply he felt the unjust award may be determined from the simple and touching address in which he took leave of his former associates:

'"In these my latest lectures, I have done that which famished men are used to do, who, when they see that their meal is likely to be suddenly and unexpectedly snatched from them, gorge themselves with greater haste and greediness. For, when once I resolved thus to put an end to my lectures, and perceived that I was forthwith to be deprived of speaking to you, (which was, as it were, my daily bread,) I scrupled not, contrary to my former usage, to lay before you much unpalatable, hasty, ill-prepared matter; for I perceive that I have fallen upon the displeasure and the evil eyes of some—by what ill desert of mine, it is for them to consider. Certain it is, that they who would not have me here would not suffer me to live any where, if it were in their power. I yield, however, to the pressure of the times; and if they can derive any satisfaction from my calamity, I would offer no hinderance to it. But, as Aristides prayed when he was going into banishment and quitting his native soil, even so do I now pray to the Almighty and most Gracious GOD, that they whom I am now leaving may think of me no more. And what more than this can they desire? And yet I would beseech you, young men, to pardon me if I grieve to be torn away from the spot which was the scene of my earlier days, where I have since lived, and where I have been in some esteem and honor. But why do I delay to sum up my ruin in one word? Wo is me that—grievous as it is to utter it—I now must say, Farewell my studies! farewell these abodes! farewell this polished seat of learning! farewell your delightful society and converse! farewell, young men! farewell, lads! farewell, associates! farewell, brethren! farewell, beloved in mine eyes! farewell, all, farewell!"'—pp. 21, 22.

On his deprivation at Corpus, he was received with open arms at Broadgates Hall, since known as Pembroke College; and, during his residence in that asylum, he was employed by the University to frame an address of congratulation to the new queen. The task was one of no slight difficulty, but Mary was not as yet dipped in the blood of the saints; and it by no means appears, from the abstract of the paper which has descended to us, that the champion of Protestantism in any way compromised his religious principles by his demonstration of loyalty. On the contrary, he was soon watched more jealously than before. Marshal, the Dean of Christ Church, who, in the course of three reigns, signalized himself by triple apostacy—undertook his *surveillance*, and presenting to him a document containing a summary of the more essential doctrines of Romanism, demanded immediate subscription, and pointed to the stake as the alternative upon refusal. Jewell had in some degree foreseen the gathering of this tempest; but in his hour of peril and temptation he was deprived of the support of his ablest friend. He had already visited Cleve on foot in the depth of winter; but Parkhurst, terrified at the restoration of the Mass, had withdrawn, and was in concealment. Left entirely to himself, Jewell was unable to withstand the fear of martyrdom, and, in an evil moment, 'with an air of levity which must sadly have belied the heaviness of his heart, he said, "What! have you a mind to see how well I can write?"' took the pen, and signed his recantation.

His enemies, however, seem to have been fully aware how little the spirit sympathized with the flesh in this act of frailty; and Jewell received intelligence by which he was convinced that nothing except flight could save him from destruction.

'His escape, it seems, was almost through the very fire! Had he remained in Oxford but one night longer, he must inevitably have perished; nay, had he travelled to London by the direct road, his pursuers would have been upon him. Whether by accident or design, however, he fortunately took a different way. Notwithstanding his lameness, he was under the necessity of going on foot; and having travelled till he was exhausted with weariness and misery, and half dead with cold, he threw himself on the ground; and that night would probably have been his last if he had not been providentially discovered by Augustine Berner, a Swiss, who had been a servant to Bishop Latimer, and was afterward a minister of the Gospel. To that faithful servant of GOD, Jewell owed his preservation. Berner, on seeing his wretched condition, immediately provided him with a horse, and conveyed him to the house of the Lady Ann Warcup, a widow, who was a firm friend to the suffering Protestants. From her he received entertainment and protection, until a convenient opportunity occurred for sending him on to London.

'But even in London his situation was imminently perilous. He was compelled to change his lodgings several times. Happily he found a powerful friend in Sir Nicholas Throgmorton, who kindly furnished him with money for his journey, and procured him a safe passage to the continent. He immediately repaired to Frankfort, which was then a chief city of refuge for the persecuted reformers, and arrived there at the beginning of the second year of Queen Mary's reign; that is, somewhere about July or August, 1555.' pp. 32, 33.

Surrounded by fellow Protestants at Frankfort, he regained his former course; and as his subscription to the Popish articles had been publicly offered in St. Mary's Church at Oxford, he by no means shrank from the self-abasement of an equally public abjuration. On the Sunday after his arrival, he proclaimed his own weakness from the pulpit, imploring the pardon of GOD whom he had offended, and of the Church which he had dishonored. 'In a voice almost stifled with sighs and tears, he exclaimed, "It was my abject and cowardly mind and faint heart that made my weak hand commit this wickedness."' How far the good Spirit of GOD might have been vouchsafed to support any of us if we had been exposed to a trial similar to that of Jewell, so that we might have escaped his fall, it is not possible to determine; but sure we are that there is a sweetness of savor in the contrition which succeeded his infirmity which must have ascended as a grateful sacrifice to the throne of mercy!

Peter Martyr, immediately on the death of Edward VI., had resigned the divinity chair at Oxford, and had withdrawn to Strasburgh, to which city he earnestly invited his friend Jewell to repair. The exile accordingly domesticated himself in the house of his former teacher, and found assembled round him a noble army of confessors; for, among the English fugitives who at that time were gathered in Strasburgh, are numbered the bright names of Nowell, Cole, Ponet, Grindal, Edwin Sandys, Sir John Cheke, and Sir Anthony Cooke. Jewell was habituated to some private system of short-hand; and he in some degree repaid the kindness of his benefactor by writing down the substance of his lectures, as they were orally delivered. It was in this manner, after the rough draft had been carefully revised by Martyr himself, that his *Commentary on the Book of Judges* was prepared for the press.

When Martyr succeeded to the Hebrew professorship at Zurich, Jewell accompanied him to his new residence. The liberality of his friend during some part of this connection enabled him also to cross the Alps, in order to make a short visit to Padua; and within two months from the dawn of brighter days, on the accession of Elizabeth, we find him on his route to England. The correspondence, which at that season he maintained with Peter Martyr and with Bullinger, is replete with interest, and fully acquaints us with the hopes and fears as to the state of religion by which men's minds were then so powerfully agitated. Elizabeth proceeded wisely and cautiously; and we can scarcely be surprised that by zealous contemporaries her course was often esteemed much too slow. Jewell was by no means wanting in the expression of this very natural impatience. 'In the time of Mary,' he says, 'every thing was carried impetuously forward. There was no waiting for law or precedent. But now every thing is managed with as much slowness and wariness as if the Word of GOD was not to be received on his own authority. As CHRIST was *thrown out* by his enemies, so is he now *kept out* by his friends. The consequence is, that they who favor us are grievously discouraged, while our adversaries are still full of hope and exultation.' To this feverishness, which it would have been strange indeed if Jewell had escaped, Mr. Le Bas furnishes an admirable corrective in a very few lines:

'At this day we can all perceive that the Queen was unquestionably right. In the existing state of things, nothing could have been more unwise than a precipitate course of proceeding. The strength and the stability of the Reformation would mainly depend on the appearance of grave and anxious deliberation with which it was carried on. All might have been lost, or at least fearfully endangered, by the violent counsels recommended by the more impatient of the reformers.' p. 65.—*Le Bas' Life of Bp. Jewell.*

(To be continued.)

From the Episcopal Recorder.

MR. EDITOR,—You are doubtless aware that a pamphlet has been in circulation during the present meeting of the General Convention, on the subject of securing for the large Diocese of New-York, additional Episcopal supervision, and subscribed by O. Matthews, J. C. Spencer, and F. Whittlesey, Esqs., three highly respectable lay-members of our Church in the western part of that State. My present intention in noticing the pamphlet is to communicate the results of an inquiry into which I was led by observing an incongruity between a statement made by the Bishop of New-York, in a letter published in the pamphlet, and another on the same subject by the authors of the pamphlet. The Bishop, speaking of the number of signatures attached to a request made to him to call a special convention of his diocese, says: "Nor does that number by any means comprise a majority of the clergy and churches who are represented as especially interested in the measure." *

The authors of the pamphlet say, of the letter containing the above-mentioned request, "It was subscribed by twenty-four clergymen of the Church, out of about fifty residing in the contemplated new diocese, and by the wardens and vestrymen, or other representatives, of thirty-three out of about sixty parishes."†

Here is a great discrepancy. The Bishop says that the signatures *by no means* comprised a majority of either order. The pamphlet says that the clerical signatures came within two of a majority—a state of things rendering the Bishop's language altogether improper; and that the lay signatures were *two beyond a majority.*

That the authors of the pamphlet wished to charge misrepresentation on the Bishop, no one will, of course, for a moment suppose. Their statement, therefore, merely intimates that they are better acquainted with the Diocese than the Bishop, and wish to correct an error into which his ignorance had betrayed him.

Rather disposed to doubt whether they were right in this matter, I have taken some pains to inform myself of the truth in the case.

The pamphlet says that the letter was signed by twenty-four out of about fifty clergymen in the contemplated new diocese, that is, by only two less than a majority. Now the fact, as ascertained by me, is, that there were at that time, in the portion of the State referred to, 59 clergymen. Of these, of course, 30 are a majority. Of the twenty-four signatures to the letter, three are those of clergymen *not* residing in the contemplated new diocese. Of course there remain twenty-one signatures of those clergy who are represented as specially interested in the measure —21 out of 59; 9 less than a majority. Was not the Bishop right in saying that these are by no means a majority? Is the pamphlet right in representing the clerical signatures as but two less than a majority?

Again: The number of churches particularly interested is not, as represented in the pamphlet, merely "about 60;" they are 83 in number. The signatures, therefore, of the representatives of thirty-three of them are not those of two more than a majority, as the pamphlet would have us believe, but those of nine less than a majority. But here, too, the pamphlet is in error on another point. Three, out of the above-mentioned thirty-three parishes, are without the bounds of the contemplated new diocese; leaving thirty within, thirty out of eighty-three; that is, twelve less than a majority. Who is right here? The authors of the pamphlet, who state the lay signatures at two more than a majority, or the Bishop, who says that they do not "by any means comprise a majority?"

On page six of the pamphlet, after speaking of the petition to the Bishop, dated April 1835, and his reception of copies of it in May, and at successive periods, says, "*In the meantime,*" that is, as I understand it, the time intervening between *April*, the date of the petition, and the reception of it by the Bishop in May, and at successive periods, "the Bishop summoned the committee appointed by the late Convention to meet him in the city of New-York on the 22d day of June last."

Whether it is meant or not, I do not know; but there certainly appears to me, to be at least an intimation here that the Bishop's summoning the committee was more or less the consequence of the action of those who asked for a special convention. Be this inference right or wrong, the statement in the pamphlet is not correct. In consequence of a meeting in New-York, of the Trustees of the General Theological Seminary, on the first day of April last, the Bishop, some time early in March, or late in February, issued notices for a meeting of the Committee on the last day of March, as several of its members were also trustees of the Seminary, and would come to the city on its business. The meeting was held, and adjourned, by its own vote, to meet again on the 22d of June, the day for which the pamphlet states the meeting was summoned by the Bishop. The only summons issued by him had been given, as is stated above, at least a month earlier than the date of the petition, and at least two months before it was received by the Bishop.

The above are facts illustrative of the claim of the pamphlet to public confidence.

* Pamphlet, page 8. † Pamphlet, page 6.

From the Eclectic Review.

MODERN POPERY.

FAITH, superstitious belief, and disbelief, are the only three conditions in which the minds of men can, so to speak, subsist. Where true faith, or the spiritual perception of revealed truth has not been produced, either the conscience must find repose in a false religion, or must harden itself in irreligion — in some modification of atheism. All the various systems of belief resolve themselves into one of these:—true religion, based upon faith and a sense of accountableness to GOD; superstition, based upon fear and accountableness to the priest; and skepticism, accompanied with the notion of irresponsibility. The Romish superstition, in its vulgar form, meets the case of the ignorant, the unintelligent, and those in whom the passions and animal nature preponderate over the reasoning powers. To such persons it offers a welcome relief from cheerless doubt, a religion soothing to the imagination, and operating as a narcotic upon the conscience. Unregenerate man finds it an easier and pleasanter thing to be saved by a priest, than to depend upon an invisible Saviour. Priestcraft, therefore, is the effect, rather than the cause of the corruption of true religion; for human nature is the author of its own delusions. Nothing can possibly prevent the springing up or the spread of false religion, where the light of scriptural truth has not quickened the spiritual principle; and we see in that deposite of the dark ages, Popery, the ultimate form into which the natural superstition of the human mind has a constant tendency to settle. Popery was, in fact, the relapse of society into a masked Paganism, which, in all ages and all countries, is the natural religion of mankind, varying only in costume and nomenclature. It borrowed from the ancient idolatry, its altars, its mass, its hagiology, its virgin goddess, its miracles, its purgatory, and its priesthood. Rome is nearly as pagan now as in the days of Augustus. The religion of Italy, Sicily, Spain, Portugal, and Austria, is genuine Popery; and that of Persia and Turkey is not less Christian.

But, while we fully admit that Popery is what it ever was, it is impossible to deny that there has sprung up, within the pale of the Romish Church, especially in Protestant countries, a religion calling itself Catholic, and acknowledging the authority of the symbols of the Romish Church, but differing widely indeed from Popery. Not to go back to the times before the Reformation, when a remnant who had not bowed the knee to Baal were found witnessing for GOD in the darkest times, amid the surrounding apostacy, we may refer to the Jansenists of France, as affording a striking instance of the phenomenon in question. In our own country, the English Catholic has always differed very characteristically from the genuine Roman Catholic. The very soil and climate would seem to have exerted a modifying influence upon the exotic superstition of the south. The pantomime and spectacle of Popery and its Virgin worship, are far better adapted to the sensual and voluptuous nations of the Mediterranean, than to the phlegmatic and robuster inhabitants of Northern Europe; just as the worship of Krishna and Kali appears unsuited to the temperament of the Tartar tribes north of Imaus. But besides this, the free circulation of knowledge, the character of our political institutions, and the reflex operation of Protestantism, have powerfully contributed to render English Romanism a very different thing from Cisalpine Popery.

With some controvertists, the whole difference is resolved into deception. Not only is every Roman Catholic held responsible for all the errors and abominations of his Church, but his disavowing any of them is represented as either a dishonest pretence, or the result of delusion and ignorance. In acknowledging the infallible authority of the Church, he stands pledged and bound, it may be said, to subscribe to all the doctrines which are clearly taught in its authorized documents. And the attempt to conceal or explain away the points offensive to Protestants, is but a Jesuitical artifice, worthy of a Church which teaches that no faith is to be kept with heretics. Or, if there are Roman Catholics who are deceived by the specious glosses under which the errors of Popery are veiled, they are the dupes of sacerdotal fraud.

Now we must confess that we cannot satisfy ourselves with this summary explanation. In the first place, it is irreconcileable with facts. The Jansenists were neither knaves nor dupes, and yet they openly contended against the doctrines of Popery, while clinging to the false Church. And many of the early reformers were slow in disclaiming allegiance to that authority with which they found themselves brought into collision. It is not less true than strange, that men will give up every doctrine of their Church before they will renounce the authority that prescribes those doctrines, or forsake the communion in which they have been accustomed to worship.

Secondly, the imputation applied to bodies or communities, of fraud, hypocrisy, or insincerity, which are personal qualities, will be found, on examination, alike absurd and ungenerous. Dissenters, who are accustomed to be assailed with such aspersions in the gross, ought to be particularly on their guard against countenancing such sweeping charges against persons of other communions. A general conspiracy in hypocrisy is impossible: if it could exist, it must be betrayed. Frauds may be practised as a part of priestcraft, so long as the vulgar can be imposed upon; and an esoteric faith, which it is thought unsafe to divulge, may be held by an initiated few. But, speaking of whole communities, we must admit that no sentiments can be truly held which are generally and constantly disavowed; that no bodies of men can be suspected of concurring in an insincere and fraudulent disavowal; that hypocrisy cannot be rationally suspected, where there is nothing to be gained by it; and that it is a contradiction, to suppose that men are anxious to propagate doctrines which they repudiate and disclaim.

And, once more, by imputing to all Roman Catholics the gross creed of the papal vulgar, and by refusing to admit their own statements of the doctrines they hold, we not only must wholly fail to convince them of the errors they actually adhere to, but tacitly decline a contest with them upon their own ground. A dangerous concession, that even that refined and modified Romanism, widely as it may differ from genuine Popery, is capable of enduring the test of Scripture or of fair argument! Yet such is the concession which may be thought to be implied in the line of argument usually adopted, which refuses to take cognizance of the received explanations of the Romish tenets.

The Roman Catholic superstition is bad enough in its mildest form; and in that form it is the more dangerous, as being so seductive. Those Protestants who, forming their notions of Popery exclusively from ecclesiastical history, regard it only as a monster to be execrated for its impiety, or feared for its cruelty, are ill prepared to combat with the specious arguments with which a dexterous Romish casuist would defend his opinions, or to resist the fascinations with which, to certain minds, the ancient and so called Catholic faith is invested. We have no apprehensions as to the spread of the Romish faith in this country. And yet, the cases of individual conversion which have occasionally taken place among the higher orders, both in England and in Germany, as well as its alleged advance in the United States, might serve to show that Popery is not without attractions, and that it can at times "transform itself into an angel of light." It is as well for us to be aware, too, how the alleged misrepresentations of the Roman Catholic faith by Protestants are made to serve the purpose of an argument against them, and how injuriously they operate.

COMMUNICATIONS.

For the Churchman.

MR. EDITOR,—In one of the later letters of the 'Correspondence of Bishop Jebb and Alexander Knox,' (a work, by-the-bye, to which I think unrighteous measure has been dealt,) I find what the writer justly characterizes as "a curious and not uninteresting anecdote."

"Mr. T. H. H——," says Bishop Jebb, "was the relater of it to me, in the year 1820. 'When very young,' said he, 'I unhappily had access to a circulating library stored with German novels and other infidel publications. The consequence was, that I became a thorough-paced unbeliever; still, however, continuing diligent in business, and to the utmost of my power supporting, by my exertions as a scrivener and laborious literary drudge, a family of young and helpless orphan brothers and sisters of mine. Forced, prematurely, to break off my school studies at Christ's Hospital, that I might earn a livelihood for myself and them, I still snatched an hour, when I could, for classical reading; and one day I met, and took up, "Leland on the Advantage and Necessity of the Christian Religion." My object in doing so was any thing but religious. I wished, in fact, merely to read the Latin and Greek quotations scattered over the book. Some passages, however, from one of the fathers, struck my eye. I read them, and suddenly asked myself, "What if Christianity were after all to prove true? Aye, what would then become of *me?*" I was thus led to examine the book, and by the blessing of GOD, as I had read myself into infidelity, so I was enabled to read myself out of it. I then, at intervals stolen from sleep and labor, went through a long course of biblical study.'"

This last circumstance, combined with the initials and the statement of the speaker's incomplete education at Christ's Hospital school, enabled me at once to fix the anecdote on the Rev. Thomas Hartwell Horne, one of the most laborious, useful, and extensively known presbyters of the English Church. Considered merely as the history of the circumstances to which, under GOD's providence, we owe Mr. Horne's 'Introduction to the Holy Scriptures'—one of the most remarkable theological productions of the present century—this anecdote is highly interesting. But its interest was much heightened to me, when I the other day saw in the possession of a friend a little volume presented to that friend by Mr. Horne himself, as 'his first work,' and bearing the following title:

"*A Brief View of the Necessity and Truth of the Christian Revelation.* By THOMAS HARTWELL HORNE. Second edition. London, 1802." pp. 127. 24mo.

Here is, without doubt, the fruit of the first Christian studies of one who has since taken no mean rank among the champions of revealed truth. "Being converted," he heard and obeyed the injunction to "strengthen his brethren." He hastened to impart to others the light which had shined upon his own darkness. In what spirit he set about the work, and with what hopes, the following extract, which comprises the greater part of the 'Advertisement' to the first edition, will best tell.

"The following pages were originally notes made while perusing some writers on this subject; and, to say the truth, the first section consists almost wholly of an analysis or abridgment of Dr. Leland's learned and elaborate work on the 'Advantage and Necessity of the Christian Revelation, shown from the State of Religion in the Ancient Heathen World,' published in 1768, in 2 vols. 8vo."

"In submitting this little work to the candor of the public, he cannot but feel some degree of anxiety; yet he means not to deprecate the severity of criticism, or to urge his youth as an apology for the errors that may be detected. He has stepped forward in the defence of our common faith, and to oppose the rapid progress which the disciples of infidelity are making by disseminating their pernicious principles, particularly among the junior part of the present generation. Should his endeavors be crowned with the least success, he will be amply compensated; and the recollection of it will cheer him amidst all the vicissitudes of life."

Many of your readers, Mr. Editor, are familiar with Mr. Horne's writings as a standard authority in biblical literature; and to them, I am sure, the foregoing statement will be interesting, regarded merely as a literary anecdote. I am rather anxious, however, to draw attention to the reflections which grew out of the anecdote as originally told.

"It has often struck me," says Bishop Jebb, "that probably this good man was rewarded for his fraternal piety, by his providential conversion to Christianity."

"I fully concur in your opinion," says Mr. Knox, "that the fraternal virtue of Mr. H. H. may have been the means of bringing down upon him a blessing from Heaven far above his reckoning. When our LORD asks, 'If ye have not been faithful in the unrighteous mammon, who will give to your trust the true riches?' it seems equivalent to a promise that when the low and earthly talent is well employed, it will be remunerated by a communication of heavenly grace and benediction."—*Correspondence*, &c., vol. ii. pp. 586, 590. (Eng. ed.)

Observe, Mr. Editor, by adopting these expressions, I do not mean to admit the false doctrine that distinguishes between a 'grace of condignity' and that pure, free, unmerited favor to which alone all Protestants ascribe whatever there is in them of good, in will or deed. That the Christ Church scholar was willing to forego the completion of a liberal education, and that he toiled in the vocation of a literary drudge, to assume a parent's place toward his dependent brothers and sisters, came doubtless of the inward motion of GOD's free Spirit. But that those motions for the discharge of lower duties should

have been made and heeded, seem to me to have been the means provided by Divine wisdom for the probation of his honest though darkened heart; and the requisition of some similar probation, that higher blessings may follow up the lesser, well applied, seems to be a part of the general plan of the providence of GOD as exercised in the implantation and nourishment of saving truth in the heart of man; and to be pointed out as such in our Redeemer's parable of the talents put out to use.

Yours, &c. INDAGATOR.

For the Churchman.

MR. EDITOR,—The late unceremonious removal of Professor Hale from the office he held in Dartmouth College having awakened some attention in New-England, the following brief statement of what are supposed the material facts of the case may be acceptable to some of your readers.

Mr. Hale was professor of chemistry, mineralogy, and the application of science to the arts, the duties of which he most ably and acceptably discharged. He has long been known to the public as a Christian gentleman, and an instructer of uncommon merit. His religious opinions have been held openly, yet with great modesty, liberality, and charity. Few men have less that is belligerent in their composition.

The president, trustees, and officers of instruction in Dartmouth College are Congregationalists, or Presbyterians, so called. Mr. Hale is a minister of the Episcopal Church, and has been in the practice of holding a Sunday evening service in his own house, or his lecture-room, as most convenient, for the benefit of the few Episcopalians in the village, and such others as might choose to attend. He has also occasionally preached in some of the neighboring towns when requested. These practices have been displeasing to some of the college officers and trustees.

At a recent meeting of the trustees, Mr. Hale's professorship was abolished, and its duties transferred to the department of mathematics and natural philosophy; which department was at the same time enlarged by providing for an *adjunct professor!* Of this measure, Mr. Hale is said to have had no previous intimation, but was left to gather the knowledge of it himself, some days after the event. It is also understood that the customary courtesy of a vote of thanks for past services, was in this case omitted.

Dartmouth College, in its infancy, was liberally endowed by Episcopalians; and up to the present time has received their willing and cordial support. Its buildings stand on land given to the college by an Episcopalian. By its charter, no one is to be excluded "from any of the liberties and privileges or immunities of said college, on account of his or their speculative sentiments in religion, and his or their being of a religious profession different from the said trustees of Dartmouth College."

The method of getting rid of an unimpeachable officer, by abolishing his office and transferring its duties to one with another name, has hitherto been confined to the political world, and to times of party violence.

A LAYMAN.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 5, 1835.

Two dollars and fifty cents, if paid in advanc, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

GENERAL CONVENTION.

SEVERAL of the delegates of the General Convention have arrived in this city on their return to their respective residences. We have been gratified with the opportunity of conversing with two gentlemen who inform us that the proposition to establish a "General Education Society," which passed the House of Clerical and Lay Deputies, has been laid over by the House of Bishops until the next General Convention.

The second canon, requiring six officiating presbyters to entitle a diocese to elect a bishop, has been altered so as to require *nine* officiating presbyters for the like purpose. This alteration is understood to have been made in consequence of the adoption of a canon allowing the House of Bishops to *appoint* a bishop for any diocese having a less number of presbyters than nine, which entitles them to *elect* a bishop for themselves, upon the application of a diocese so situated.

This is an important measure, and will enable the smaller dioceses to have bishops, if they are disposed to forego their privilege of election.

Ano her measure was adopted having a still more important bearing upon the interests of the Church, especially in the western and south-western sections of the country. The Convention have adopted a canon providing for the appointment of *two missionary bishops.* The Rev. F. L. Hawks, D. D., Rector of St. Thomas' Church, in this city, was nominated by the House of Bishops to the House of Clerical and Lay Deputies as a bishop of this Church, to exercise episcopal functions in the State of Louisiana and the Territories of Arkansas and Florida; and the Rev. Jackson Kemper, D. D., Rector of Christ Church, Norwalk, Conn., to exercise episcopal functions in the States of Missouri and Indiana. Both nominations were unanimously concurred in by the House of Clerical and Lay Deputies, who immediately proceeded to sign the requisite testimonials in their favor. We understand that Dr. Hawks has accepted his appointment, and that there is every reason to hope for the acceptance of Dr. Kemper.

Most sincerely do we congratulate the Church upon this event, so auspicious as we think to the best interests of our Church in those vast regions of our country hitherto without episcopal supervision.

We also understand that the venerable presiding Bishop, now in his 88th year of age, read the Pastoral Letter of the House of Bishops with uncommon strength of voice; that he was listened to with the most absorbing interest, and that the occasion altogether was one long to be remembered by those present as one not likely, in the common course of human events, ever to occur again.

The question of support for the newly-appointed Bishops we presume will be referred to the Domestic and Foreign Missionary Society. This institution, under its new organization, will be under peculiar obligations to carry out into practical operation the great fundamental principle on which it now rests—the right and obligation of the Church in her associated capacity to sustain missionary operations.—[*Com.*]

WE beg to refer our readers to the account of the proceedings of the General Convention, and of the triennial meeting of the Domestic and Foreign Missionary Society. We doubt not the perusal of the account of the proceedings introduced into our columns from the Episcopal Recorder, will afford sincere gratification to all who earnestly desire and pray for the peace and prosperity of our "Jerusalem."

The great and important measures which have been discussed and adopted by the Convention—the sound Church principles so eloquently and forcibly advocated by gentlemen heretofore known to differ materially, if not essentially, on some points—and above all, the true and genuine Christian spirit which has prevailed—we are assured by gentlemen who were present, were of such decided character as to mark the occasion as constituting a new era in the history of our Church. GOD grant the long continuance of this blessed spirit, until every heart and every hand in our beloved Church shall be as firmly united in the bonds of Christian love as were the members of the Convention.—[*Com.*]

JOURNAL OF THE GENERAL CONVENTION.—We have heard the hope expressed that a much larger number of the Journal of the General Convention will be published than usual. It will doubtless be a document possessing unusual interest, and will be called for in greater quantities than the ordinary editions will supply. The Secretary of course is not authorized to print more than a stipulated number. There would, however, be no difficulty in enlarging the number published, on account of the Protestant Episcopal Press, if orders should be sent for them in due time. We merely make the suggestion, without having had the opportunity of consulting the Secretary on the subject.

To the Clergy and Laity of the Diocese of New-York.

BRETHREN,—At the General Convention of our Church, which has just closed its session in this city, the opinion of the Bishops was given, at the request of the House of Clerical and Lay Deputies, on three points relative to public worship, left unsettled by the rubrics. They are:

I. That in the Confession in the Daily Morning and Evening Prayer, the people should follow the minister, not by paragraphs, as has been usual, but in the same manner as they unite in the Lord's Prayer, the Creed, and the Confession in the Communion Service.

II. That in all joint acts, where the minister and people are to unite audibly, as in the Confessions, the Creeds, the Lord's Prayer, the Trisagion, and the last of the proper prayers for Ash Wednesday, the word Amen should be pronounced by both the minister and people; its use by the people alone being considered as then only proper when it is a response by them to an act of worship which has been audibly repeated by the minister only.

III. That there should be no prayer in the pulpit before sermon.

The object for which this advice of the Bishops was asked and given, was the securing of the very desirable end of uniformity in matters in which the rubrics are either silent, or of uncertain meaning. And I feel confident that my brethren of the Diocese of New-York will, by respectful acquiescence in the advice thus given, further the attainment of this object.

It is, however, very desirable, that the change which such acquiescence will produce in our churches should be simultaneously made, so as to avoid diversity of practice even for a season. I therefore respectfully propose that no change be made until the meeting of our Convention on the first day of next month; and that then the service be performed agreeably to these expressed opinions of the Bishops, and thenceforward, in the same way, in all the congregations of our Diocese.

Your affectionate Diocesan,

BENJAMIN T. ONDERDONK,

Bishop of the Diocese of New-York.

Philadelphia, Sept. 2, 1835.

THE following extract of a letter from an officer of the U. S. Army, quartered at Hancock Barracks, Houlton, Maine, we doubt not will be read with more than ordinary interest. We are so far acquainted with the character and talents of the estimable prelate alluded to, as to assure us fully of the fidelity of the portrait drawn by the writer.

"The Bishop of Nova Scotia (accompanied by his son and the Rev. Dr. McAuly, of Frederickton, and the Rev. Mr. Street, of Woodstock, N. B.) has lately been into this part of his Diocese, on an official visitation, and I had the pleasure of hearing him preach at Richmond, N. B., where he also administered the rite of confirmation to about 20 or 30 persons. His sermon on that occasion was beautifully adapted to the solemn ceremony, and never have I at any time been more deeply impressed than I was with the elegance, fervor and piety of Bishop Inglis. The necessity and propriety of this ancient rite were fully and satisfactorily explained with the learning of an accomplished scholar, and the piety of a humble and devoted Christian.

After the services of the morning were over, the Bishop addressed the congregation in a neat and appropriate speech; and urged them to concentrate their efforts for the completion of a church at Richmond, which has remained in an unfinished state for the last two or three years.

On the same day he visited the American garrison at Houlton, where he was treated by the officers with the utmost hospitality and politeness. The urbanity and dignified simplicity of his manners gained for him the respect and love of all that had the happiness to become acquainted with him.

After partaking of refreshments, (which his previous ride and fatiguing duties rendered extremely necessary,) he held Divine service in one of the large barrack-rooms, which had been hastily fitted up for the occasion. Prayers were read by the Rev. Mr. Street, of Woodstock, N. B. The Bishop then preached to a large, attentive and delighted audience, consisting of officers and their ladies, and the soldiers of the garrison off duty. His sermon, which was on one of the miracles of our Saviour, was beautifully written and impressively delivered. After the service he returned to Woodstock, and it was a source of general regret that his official engagements would not permit him to make a longer visit, which he was pressingly urged to do by several of the inmates of the garrison. His stay, though a short one, endeared him to all who saw him, and his departure was sincerely regretted.

This excellent prelate came fully up to my idea of what a bishop should be; at the same time I am free to confess that I was most agreeably disappointed during the short acquaintance I had the pleasure of making with him. I had foolishly adopted some of the prejudices of anti-episcopal writers; and in Bishop Inglis accordingly, as a member of the English hierarchy, I expected to find more pride than humility, more arrogance than affability, and more bigotry than learning; but in all these matters I was disabused of a groundless prejudice. I found him grave, dignified, and polished in his manners; cheerful and instructive in his conversation; tolerant and charitable in his feelings; earnest and indefatigable in the discharge of his duties; with learning in his head, and religion in his heart: I found him exactly what a bishop should be, and what I conscientiously think the American bishops are.

I am, very respectfully,

Your obedient servant,

—— ——."

GENERAL MISSIONARY SOCIETY.

MEETING OF THE BOARD OF MANAGERS.—We ask attention to the following resolution respecting a meeting of this Board on Wednesday, the 23d instant. The subject at that time to be called up, is of very great importance, and cannot, we should think, but secure a general attendance of the members:

"Whereas, by an apparent misunderstanding on the part of some of the members of this Board, the appointment of the Secretaries and General Agents of the Board has been laid over to a succeeding meeting; and whereas, in the opinion of this Board it is of the utmost importance that these officers should be appointed at the earliest possible day, therefore resolved, that the Board will hold an adjourned meeting in the Society's rooms, in the city of Philadelphia, on Wednesday, the 23d day of September, at half past seven o'clock, P. M., for the purpose of electing a Secretary and General Agent for Domestic Missions, and a Secretary and General Agent for Foreign Missions, and for such other business as may be brought before the Board."

PETER VAN PELT,

Secretary of the Board.

TO CORRESPONDENTS.

"R. D." is received.

REPORT OF THE COMMITTEE ON THE DIVISION OF DIOCESES.

THE joint Committee of the two Houses of the Convention appointed to consider and report whether it would be proper to make any alterations in or additions to the Constitution and Canons of this Church in order to authorize the division of dioceses, and also to report upon the other matters referred to them by the resolution under which they were appointed, Report—

That after a full consideration of the several matters referred to them, they are of opinion that it would not be expedient to alter the present Canons relating to Assistant Bishops—nor to provide that separate portions of the same diocese may each be under distinct Episcopal supervision—

But having regard to the immense territorial extent of some of our States, and to the great increase with which it has pleased GOD to bless our Church, it appears to the Committee, that the time must arrive when it will be impossible for an individual to exercise over them Episcopal authority and supervision in the manner and degree required by the welfare of his flock, and the spirit of our ecclesiastical institutions—and when it will on that account be necessary to divide the larger dioceses. That this may be done with safety and advantage to the Church, the Committee think that an alteration of the Constitution is highly expedient, and therefore respectfully recommend the resolution and alterations hereto annexed.

WILLIAM WHITE, *Ch'rman.*

FRANCIS L. HAWKS,	THOS. C. BROWNELL,
PETER A. JAY,	BENJ. T. ONDERDONK,
T. L. OGDEN,	HARRY CROSSWELL,
JOHN E. COOK,	JOHN REED,
JOHN B. ECCLESTON,	S. M. PRESTMAN,
WM. MEREDITH.	C. H. HANCKEL,

Resolved, That the following alterations in the Constitution of the Protestant Episcopal Church in the United States of America, be, and are hereby proposed, and that they be made known to the several State Conventions.

Article 5th to be altered so as to read as follows:

A Protestant Episcopal Church in any of the United States, or any Territory thereof, not now represented, may, at any time hereafter, be admitted, on acceding to this Constitution; and a new diocese to be formed from one or more existing dioceses, may be admitted under the following restrictions:—

No new diocese shall be formed or erected within the limits of any other diocese, nor shall any diocese be formed by the junction of two or more dioceses or parts of dioceses, unless with the consent of the Bishop and Convention of each of the dioceses concerned, as well as of the General Convention.

No such new diocese shall be formed, which shall contain less than 8000 square miles in one body, and 30 presbyters, who have been for at least one year canonically resident within the bounds of such new diocese, regularly settled in a parish or congregation, and qualified to vote for a bishop. Nor shall such new diocese be formed, if thereby any existing diocese shall be so reduced as to contain less than 8000 square miles, or less than 30 presbyters who have been residing therein, and settled and qualified as above mentioned.

In case one diocese shall be divided into two dioceses, the diocesan of the diocese divided, may elect the one to which he will be attached, and shall thereupon become the diocesan thereof. And the assistant bishop, if there be one, may elect the one to which he will be attached, and if it be not the one elected by the bishop he shall be the diocesan.

Whenever the division of a diocese into two dioceses shall be ratified by the General Convention, each of the two dioceses shall be subject to the constitution and canons of the diocese so divided, until the same may be altered in either diocese by the Convention thereof. And whenever a diocese shall be formed out of two or more existing dioceses, the new diocese shall be subject to the constitution and canons of that one of the said existing diocese to which the greater number of clergy shall have belonged, prior to the erection of such new diocese, until the same may be altered by the Convention of the new diocese.

Strike out the word 'States' wherever it occurs in the first and second articles, except where it follows the word 'United' in the first part of the first article, and insert in lieu of the word 'States' the word 'Dioceses.' Strike out the word 'States' whenever it occurs in the second, third and fourth articles, and insert in lieu thereof the word 'Diocese'—

Strike out the words 'or District' in the fourth article.

Strike out the word 'State' in the sixth article, and insert the word 'Diocese.'

Strike out the word 'States' in the eight article, and insert the word 'Dioceses;' and in the eighth article strike out the words 'or State' after the words 'every Diocese.'

Strike out the word 'States' in the ninth article, and insert the word 'Dioceses.' Strike out the word 'State' in the ninth article, and insert the word 'Diocesan.'

From the Episcopal Recorder of August 29.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

MEETING OF THE BOARD OF DIRECTORS.

A SPECIAL meeting of the Board of Directors was held at the Missionary Rooms on Tuesday, the 18th instant, principally for the purpose of preparing and arranging the business which should be presented to the Board and to the Society at their triennial meetings. The most important business on this occasion was the appointment of a committee to inquire what alterations were desirable in the constitution of the Society. This committee was composed of the following gentlemen: Right Rev. Bishops Doane and McIlvaine; the Rev. Drs. Milnor, Kemper, Henshaw and Beasley, and A. C. Magruder, Esq.

The regular triennial meeting of the Board of Directors was held in St. Andrew's Church,* on Thursday afternoon. The Rt. Rev. Bishop Brownell presided, and opened the meeting with prayer. The report of the Executive Committee to the Board of Directors was read by the Secretary. It represents the state of the Society's operations as encouraging. Its receipts since the last meeting of the Board, a period of fifteen months, were stated to be $36,000. The Secretary added that $2000 had been received since the report was drawn up, making a sum of $38,000. After the reading of the report, the Board adjourned to meet on Friday morning, at half after eight o'clock.

Friday morning.—The Right Rev. Bishop Meade in the chair. The report of the Committee on Alterations in the Constitution of the Society presented their report, which was read by the Chairman, the Right Rev. Bishop Doane.

After the reading of the report, Bishop Doane was requested by a vote of the Board to present a statement of the views which had influenced the Committee in the adoption of the report. This he did in a clear and forcible address, which we regret our inability to report. The Board then adjourned, to meet at half past four in the afternoon.

Friday afternoon.—Rt. Rev. Bishop Brownell in the chair. On proceeding to business, the report read in the morning being under consideration, the Rev. Dr. Milnor moved that it be read by paragraphs.

Dr. A. Potter offered a resolution, with a view to postpone a decision on the main principles of the report until the next triennial meeting of the Society, remarking that they were of such importance, and had been so recently presented to notice, that he thought more time should be allowed for their consideration. He proposed that such details only as were necessary for the immediate good of the Society should be adopted, leaving the remainder for future deliberation. His motion was however withdrawn, and the motion of Dr. Milnor was carried.

The question then being on the first resolution of the report, its adoption was advocated by the Right Rev. Bishop McIlvaine, in an address which riveted the attention of the audience by the deep interest of its theme and the overpowering eloquence with which it was enforced. The main position supported by Bishop McIlvaine was, that the Church, and the Church alone, should carry on all operations for the benefit of mankind, which were connected with *the ministry,* whether in the direction of its ministers as to the field of their labors, or the preparation of those who were seeking admission to the ministry of the Church. Maintaining this principle, he declared his decided opposition to all missionary or education societies which were not under the control either of the General Convention or of some Diocesan Convention. In objects not involving the direction or employment of the ministry, he thought that Christians might properly unite to do good in their *voluntary associations.* For instance: to promote the distribution of the Scriptures was the duty of every Christian, and not of the ministry alone. Here was an object in which all could unite on common ground in the performance of a common duty. We do not pretend to give the language of Bishop McIlvaine, and it is scarcely possible to advert to his views so briefly without doing them injustice. The same remark is applicable to the addresses of other speakers. The reader must make due allowance for the necessary imperfection of our report.

Bishop McIlvaine was followed by Bishop Meade, who briefly adverted to some erroneous views which it appeared to him were entertained upon this subject, and the correction of which he thought necessary to the kind feeling and harmonious action which should prevail. He showed, by a reference to the Society as now constituted, that it was, and professed to be, the organ of the Church in conducting Missionary operations. Those who preferred the continuance of the Society under its present constitution, equally with those who desired a change, regarded the missionary work as the work of the Church. The only difference of opinion was, as to the best mode of accomplishing the same object. Another error was the representation of the General Convention as constituting the Church.

Bishop Doane expressed himself as partly agreeing and partly disagreeing with Bishop Meade. He thought that the General Convention had not been spoken of as the Church, but only as the representative of the Church. He agreed that there was but one opinion as to the duty and responsibility of the Church in this matter, and that the only question among them regarded the best means of doing what all admitted to be her duty. The suggestion being made that the report must necessarily be discussed in the Society when presented for adoption, it was agreed to refer it to that body without further debate in the Board of Directors.

A resolution was then adopted fixing the time for the meeting of THE SOCIETY at 9 A. M. the following day, Saturday 22d. The Board then adjourned to meet for the transaction of business on the same day, at 8 A. M.

Saturday, 8 A. M.—The Board met and was opened with prayer by the Right Rev. Bishop White. After the transaction of the business offered for its consideration it adjourned a short time previous to the hour appointed for the meeting of the Society.

TRIENNIAL MEETING OF THE SOCIETY.

Saturday, 9 A. M.—After the adjournment of the Board of Directors of the Domestic and Foreign Missionary Society, the Society was called to order. After some little delay occasioned by the difficulty of deciding who were entitled to seats in this meeting, it was resolved that the printed list should be taken as a guide, and that if any were present whose names were not on that list, they should inform a committee which was appointed to hear and decide upon their claims.

The report of the Committee, to which had been referred the subject of re-organizing the Society, was read, upon which the Rev. Dr. Tyng remarked, that inasmuch as there were embodied in that report two entirely distinct subjects, viz. the consideration of the past efforts and operations of the Society, and also of their future method of procedure, it would be perhaps advisable to consider them separately; and in order to effect this object, he moved that the preamble of the report be considered first and decided upon, after which, the report itself might be discussed, which motion was acceded to.

The Rev. Dr. Milnor, of New-York, then opened the discussion by remarking, that as it was the evident design of the motion just passed to bring the whole subject into the field at once, he should pursue the same course of argument that was adopted by the Chairman of the Committee and the Rt. Rev. Bishop of Ohio, in their discussion of the subject on the last evening.

For reasons which it is unnecessary to bring forward at this time, continued Dr. M., I, as a matter of personal choice, do prefer the course recommended in the report to any other proposed; but as one great object is to further the cause of missions aside from personal motives, and free from all party spirit or unkind feeling, should the sense of this House decide upon some other course, I should cheerfully concede my own private opinion. Whatever may be our respective views of modes of operation, we all agree as to the great and important work of missions: we all desire the prosperity of the work. But some have expressed a fear, lest, in the event of adopting this report, some might be appointed to the work who were indifferent, and cared not for its extension in foreign lands. This will not happen. The present state of the Christian Church forbids the supposition, that any one would hold a place in the committee advised, who was lukewarm in the cause. When the ardent affections of the Christian world are enlisted in this work, when the energies of Christendom are engaged, he would not dare to compromit his Christian character so far, as to be a dissembler in this enterprise. The Episcopal Church is awake to the momentous responsibility which is devolved upon it.

As to its constitution, the Protestant Episcopal Church exhibits no inferiority, when brought up to this work; and it is destined to hold, nay, it does hold, a commanding position in the army engaged in the service of CHRIST. Yet there is no envy excited in other denominations toward us. They look with joy upon our operations, and rejoice that we are beginning to arouse ourselves in the cause of missions. The Bishops, Clergy and Laity are all to engage in this work, as all composing the Church of the Lord JESUS. The inquiry then arises: What is the best plan to be adopted in furtherance of the work which CHRIST has devolved upon the Church? The report advises that the Church undertake the accomplishment of this work, trusting in Divine assistance for aid. We ought to act independently in the work of missions. All authority should proceed from the Church, and all reports should be made to the Church. But conceding the principle that the Church should act, as such, in the work of missions, it will be urged upon the same principle that Bible societies and all kindred associations should be abolished, and the Church alone be the operative body, through her General Convention. This I am not prepared to yield. The Bible is free to all, and all may not only read it, but also are bound to distribute it according to its precepts: but in consideration of our constitution and worship we must necessarily be separate and independent in our missionary operations. This has been no new opinion just started into being and urged by me as a novelty. I have always maintained it. It was not my honor and privilege to be born in the Protestant Episcopal Church, but ever since I have been enrolled among her members, such has been my constant and unchanged opinion with regard to this matter. But I do not now stand committed with regard to any other society of which I may have been a member, or whose interests I may have endeavored to subserve. Other argumentation will affect such societies, which has no bearing upon missionary associations. To whom did CHRIST give the last command? With whom did he leave his precious promise to encourage to missionary labor? To the Apostles, to his disciples, to the Church as it then existed. This command and these promises then are transmitted through the Church, and as we are the members of that Church, they devolve upon us the duty of missionary exertion which is implied in the command and encouraged in the promises.

Where, then, on general principles, can be the impropriety of the Church, as such, taking upon herself these responsibilities? Where is the objection? The Church is to extend through all the world, and continue to all succeeding ages. It is therefore the only safe society, irrespective of the principle urged. Other denominations have not recognised the principle that the Church, and the Church alone, is the depository of the promises, and the body upon which devolves the duty of executing the commands of the Lord JESUS.

How was it in primitive times, immediately after the reception of the promises? The Church, then composed of the apostles and disciples, and warmed by the divine Spirit, which was breathed upon them from heaven, went forth to engage in the work of evangelizing the world, as a divinely-organized body, with no intervening society. Was the cause ever more successful than at that time? Witness the success of the efforts of the early preachers of the Cross; follow them throughout the known world, and let facts answer. If the cause of Missions will not succeed under the auspices of the Church, the body appointed, nay, constituted for that very work by the great Head of the Church, surely we have every reason to fear that it will fail when committed to a body organized by man, and acting under human instead of divine auspices. The cause of Missions has been committed to the Church; it is therefore a duty of every member of the Church to sustain its operation, and if any man is unwilling to forward this cause when under the direction of the Church, he is not prepared to comply with any of the injunctions of CHRIST. If he declines this duty he may decline any; he may decline all. But is there nothing in the constitution opposed to this enterprise? No: so far from it, its constitution affords a strong argument in favor of its acting in accordance with this report. The world is looking with admiration upon the almost faultless constitution which holds us together, and perpetuates peace and unity among us. As our civil government is attracting the warm encomium of statesmen of all nations, so by its similarity is our ecclesiastical code viewed by all denominations with wonder and esteem, which is strongly attested by the constant increase which it brings from all quarters to our communion. The signs of the times are plainly indicative of the value of our constitution. While fluctuating opinions are distracting and overturning other denominations, they can never enter our beloved Zion to mar her beauty and lead her children astray by the inculcation of heretical doctrine. It gives perfect liberty to inculcate all that the Gospel enjoins, but it opposes its strong arm of power to any thing untaught there, or opposed to its divine precepts. The incomparable liturgy of our Church is an insuperable barrier to all heresy of doctrine. Never can a man inculcate such doctrines with impunity while it remains in purity in the Church. The time may come, when, through the depravity of our natures, there may be a lack of zeal, lukewarmness, and inefficient operation, but there can never be fundamental error while the liturgy remains. Should such a time however arrive, when the intrinsic demands of the Missionary work should fail to arouse a sleeping Church, then the formation of voluntary associations would be effective in arousing those who had been negligent to the welfare of souls.

But no such state of things may be apprehended. The bare idea of voluntary associations being necessary to transact the work which CHRIST has committed to his Church, will be an unfailing stimulus, if every other higher and nobler motive should fail. Lukewarm men will not be appointed to the supervision of this work; it will be the especial object of the General Convention to select those men whose hearts are warmly engaged in the cause, and whose talents and qualifications are commensurate with the importance of the cause in which they are to be engaged. The chairman of the House would appoint men of known worth and zeal irrespective of private feeling, or motives of party policy—if parties should exist. The odium of the whole Church, of the whole Christian world, would be heaped upon one who would allow private feelings or private interest to influence him in a matter of so much moment as is embraced in the cause of missions. Now where is the difficulty which opposes itself to the Church taking this cause in her own hand? Here is the House of Bishops, composed of sixteen of the venerable fathers of the Church, esteemed for their wisdom and judgment; here is the House of Clerical and Lay Deputies, selected from among the pastors who feed the flock of CHRIST, and from the most renowned of the flock for their piety, wisdom and discretion. Where, then, can exist a body more suitable for the prosecution of this momentous work? Compare it with any voluntary association, and see at once the admirable adaptedness of the Church for the prosecution of missions. The list of members which has been called over this morning shows that a voluntary association cannot be depended upon for efficient action or permanent assistance; whereas the Church, having in her representative capacity recognised the duty of advancing the work of missions, must of necessity go on steadily in the cause, and as long as the word of GOD stands firm, as long as the promises apply, and as long as the command, "Go into all the world and preach the Gospel to every creature," is obligatory upon the Church, so long may that body be depended on as efficient and suitable to evangelize the world. Dr. Milnor then proceeded to portray some of the leading features of the report. A board was to be formed, composed of all the elements which the Church affords, the bishops to be *ex officio* members of that board. A selection of the best members was to be made for the more immediate attendance to the work, and the Committee thus selected was to be divided into two distinct bodies, one of which should attend to the domestic, and the other to the foreign concerns of the Society,—that these committees were respectively to have an agent or secretary, whose whole time and talents were to be devoted to the devising and carrying out plans of extensive operation in behalf of an unchristian world. This is a novel measure, but one whose perfection and intrinsic worth and beauty most strongly recommend it. We see a fitness in having one society, and yet two distinct departments—a fitness which well accords with the very genius of our ecclesiastical polity. Its convenience, then, makes it desirable. A board of thirty members, which shall have the whole management of its concerns during the recess of the General Convention, and for the more efficient operation of the board it will have two committees by which it shall act, and these two committees, for more energetic effort, that they may not interfere in each other's departments, will be placed in different cities, so remote as to prevent any collision or embarrassment, and so near that they may constantly communicate upon all measures of importance, and thus stimulate each other in the prosecution of the one great cause in both departments.

An arrangement of so much simplicity, and yet so perfectly adapted to the accomplishment of the great end in view, must commend itself to favor. The Church thus is the body which acts, its object the salvation of souls, the organ through which it acts the board of thirty appointed by the Church representative, the instrument by which it acts the two committees, the arms of the body of CHRIST's faithful, which are intended to embrace the world.

The Rev. Dr. then in conclusion earnestly invoked the blessing and guidance of the great Head of the Church, and reminding the meeting of the immense importance of the subject under consideration, left the subject to be decided in accordance with the will of the Society.

The Society was addressed by Bishop McIlvaine and Dr. Henshaw in favor of the report, and by Drs. Tyng and A. Potter in opposition to it. Want of room compels us to defer the report of their remarks until next week. The proceedings of the day were concluded by *recommitting* the report to the Committee, with instructions to prepare the form of a constitution for the consideration of the Society. The Committee was enlarged by the addition of the Rev. Dr. Tyng, and the Rev. John S. Stone, of Boston. The Rev. J. W. James was substituted for Mr. Magruder, who, it was stated, was not at the time in the city.

The Society then adjourned to meet on Tuesday morning, the 25th instant.

Tuesday morning, August 25th.—The Society met this morning according to order at adjournment. Right Rev. Bishop Meade being in the chair, opened the meeting with prayer.

After the reading of the minutes, the Committee, to whom had been recommitted the report which was considered on Saturday, with instructions to report the form of a constitution, reported again by their Chairman, the Right Rev. Bishop Doane. This report, like the former, was unanimously concurred in by the Committee.

Bishop Doane, in moving the adoption of the proposed constitution, observed that he should only offer two or three remarks, in explanation of some points which might be thought to require it. The question might occur, he observed, to some minds, why should the Church proceed in the fulfilment of her missionary obligations by the instrumentality of a society? Why not act as in other trusts committed to her, by *canon?* The reply was, that we are not now *originating* the Society, but acting for one already formed, for the continuance of which there were important inducements. Were the question now upon originating such a society, he should not be favorable to this plan. He should prefer one simple and uniform system for conducting every department of beneficence for which the Church was responsible.

Another remark was in relation to what had been called *the voluntary principle.* Fears had been expressed in the course of the discussion, lest mistakes should be sanctioned on these points which would do harm. Now what he meant by the voluntary principle, was the principle which had been acted on thus far in relation to the obligation of the members of the Church to the support of missions. It had been perfectly optional with them to be members of the Missionary Society or not, and thus very many have considered themselves free from obligation to this duty. This had produced an unhappy influence. According to the constitution of the Society now recommended, every member of the Church would be called upon to act, not as a member of the Missionary Society, but of the Church, and the Church would constitute the Missionary Society.

The motion to adopt the proposed constitution was seconded by the Rev. Dr. Tyng. In doing so, he remarked that it was due to the Society and to himself that he should state the reasons which had influenced him in this course. The report presented on a former occasion he had opposed, when its *preamble* was the subject of consideration with the Society. That preamble, he thought, could not but be opposed by every one who believed that the Church *had* for the last fifteen years been acting in the work of missions, and was not now about to undertake it for the first time. The Society had not proceeded further than the preamble in the consideration of the report. Had the proposed amendments to the constitution come under consideration, he should have been prepared to adopt them in general, while there were some features to which he should have objected.

On the recommitment of the report, and the addition of three new members to the committee, the whole subject came up for consideration afresh, and was submitted

* All the subsequent meetings of the Board and the Society were held in St. Andrew's Church, and were numerously attended.

to a new discussion before the committee. It was in the power of any member to bring forward points of difficulty upon which conference might lead to harmonious feeling and united action. The result was, the unanimous concurrence of the committee in the report which had been presented. The constitution was not, indeed, such as each member might have deemed most desirable had he been called upon to frame it in accordance with his views of what was best: they had all acted on the principle of mutual compromise and concession on points of minor importance, that they might all concur in the deliberate and harmonious recommendation of what was most essential.

Dr. Tyng then proceeded to remark upon some of the most important features of the constitution now presented, and,

First, with respect to its name, as expressed in the *first* article. This it was necessary to retain unaltered, in order to retain the donations which it had received, and its claim to legacies to which it was now entitled. This had been represented to the committee as important, by a legal gentleman who was one of their number.

In considering the *second* article of the constitution, three different views with respect to membership were presented to the minds of the committee. The first view was the constituting of members by the payment of a specified sum, or of any amount of funds to the treasury of the Society; the second, was the designation of the members of the General Convention, *eo nomine*, as the members of the Society; the third was, the mode which was recommended by the committee in the proposed constitution. Dr. Tyng suggested the objections which stood opposed to the first and second of these views, and the reasons which presented themselves in favor of the third. This article had been so expressed as to include, not those only who had become members of our Church by baptism, but those who, being baptized in other denominations, had become members subsequently to their baptism.

On this article of the constitution he remarked, that while he entirely approved of its provisions, he should be ready to defer to the opinions of others who might suggest some modification of them.

Upon the *third* article of the constitution, Dr. Tyng remarked, as containing the great point which appeared to him most desirable in constituting the Board of Missions. There had been a modification of the plan previously suggested for this object, by which his objections to it had been removed. In the first report, there had appeared to him two paramount difficulties. First, there had been no designation in specific terms of the manner in which the Board of Missions should be *nominated* to the General Convention. If the committee for this purpose were appointed by the presiding officer, it would take its character from his individual views; and, in consequence of the influence it would exercise, would virtually place the appointment of the Board under his control. *Now*, it was provided that the nominating committee should be elected by the same individuals who were to elect the Board, who would be entirely free, throughout the progress of the election, from any incidental influence.

The other difficulty, which had existed until removed by the terms of the constitution now offered, was with respect to the precise part to be taken by the General Convention in carrying on the missions of the Church. Without the provisions by which its action was now defined and limited, the whole subject of Missions might become the subject of discussion in the General Convention, and be injured by the influence of members who were prejudiced, uninformed, or uninterested in regard to it. On the plan now proposed, the General Convention will devolve the duty of considering and managing Missions upon the Board which it is proposed to appoint. It will constitute an agent who will be responsible to them, and whom they may call to account, but with whose operations, while fulfilling its trust, they may not interfere.

The *fourth* article is so intimately connected with the preceding, that the two seemed to be considered by the speaker together. He adverted also to some of the details which they present, and upon which the reader will not need remark.

Upon the *sixth* article, Dr. Tyng remarked, as allowing the Board the opportunity of holding its annual meetings in such places as it might from time to time consider expedient. Its influence would thus be felt in different parts of the Church, and its benefits widely diffused.

The *seventh* article, it was observed, presented no new feature. The executive committee had always been subdivided into two committees, upon one of which devolved principally the responsibility of domestic, and on the other that of foreign missions. The principal difference in the present arrangement was, that the two committees intrusted respectively with these departments would meet in different places. Their location in different places had been loudly called for. They would make their reports to one common Board, and when brought to one common point under its direction, their action would become that of a united body.

The *location* of these committees, in the cities designated in this article, had been, Dr. Tyng added, a matter of concession on the part of some of the members of the committee, perhaps a majority of them. He, with others, had deemed New-York the most expedient location for the *foreign* committee, and Philadelphia for the *domestic*. The arrangement had been reversed, Dr. Tyng intimated, in deference to wishes and opinions which were entitled to respect.

The *ninth* article Dr. Tyng regarded as containing the grand desideratum for the executive action of the Society, which was essential to its success. There was a provision here for the appointment of a general agent by each of the executive committees. The functions assigned to these officers were such as would enable them to do the work of the Society with efficiency. He had three years ago taken the ground decidedly, that a travelling agent, unless a man of peculiar powers and influence, could not accomplish objects adequate to the necessary expense of his support. Whoever had in his hands the correspondence of the Society, and the editing of its periodical paper, was, in fact, the general agent of the Society. On this ground, when appointed himself to this responsible station, he could not accept it, inasmuch as he would not be able to use these means of influence in the execution of his trust. The want of a general agent, possessing the authority now attached to the office, has been deeply felt by the Society in its operations during the last three years. It had been in the condition of an individual who was required to raise a mighty stone by his single strength, without being permitted to use the means by which alone it could avail. The Society had been driven on to its work while it was not intrusted with adequate power for its success. Dr. Tyng concluded with adverting to the whole constitution, and to the unanimity which had marked its adoption in the committee. Its members had come to the common centre on which they met from different positions, each leaving at the circumference from which they set out such differences of opinion as they could put aside without compromising the great object which all had in view. They deemed it unworthy of them to insist upon their respective theoretical opinions, when they perceived that the same end to which they looked could be accomplished in some other way. He hoped that the Society, harmonizing with this spirit, would adopt a plan of operations the most efficient that it had ever devised, and be carried to the highest possible point of success in its great work.

The Rev. Dr. Gadsden, of South-Carolina, asked for explanation in relation to some of the features of different articles. It was remarked in reply, that these would become the subject of consideration, when the articles of the constitution should come *separately* under consideration.

The Rev. George Boyd, of Philadelphia, spoke in opposition to the report, which he deemed to be fundamentally wrong in its principles. His great objection to it was, that it recommended to the Church to delegate to another body, a trust which it was solemnly bound itself to fulfil. By putting the work of missions, &c. into the hands of a society of human origin, she would be unfaithful to the trust for which she was responsible to her divine Head. Mr. Boyd thought that the Church, by failing in its duty in this respect, had left all the good which was doing in the world, to be done by irresponsible societies. He adverted to the British and Foreign Bible Society, one of the best of these, to censure it in strong terms for its refusal to exclude from membership those who deny the divinity of the Lord Jesus. Mr. Boyd urged his views at some length and with great earnestness. His censure upon the British and Foreign Bible Society was protested against by the Right Rev. Bishop McIlvaine, and also by the Rev. Dr. Milnor, who made a statement of the circumstances to which Mr. B. had referred, which he thought would be sufficient to absolve it from the charges adduced.

The Society then adjourned to meet on Wednesday, at 8 o'clock, A. M.

Wednesday morning, Aug. 26.—The Society met and was opened with prayer by the Right Rev. Bishop Meade. The chair was taken by the Right Rev. Bishop Doane.

On motion, it was resolved, that the Right Rev. Bishop McIlvaine be requested to furnish for publication a copy of his sermon delivered before the Society on Monday evening.

The constitution proposed for adoption by the Society being under consideration, the first article was adopted.

The 2d article coming up for consideration, the Rev. Dr. Hanckel moved to substitute for the words "*have become in baptism*," the word *are*, which was carried. The article thus amended was adopted.

The Secretary moved to amend the 3d article by inserting after the word "before," (in the clause "before the year 1829,") the words *the meeting of the General Convention in*, which motion was carried. Several other amendments were proposed, but lost. The article was then adopted.

The 4th, 5th, and 6th articles were adopted without amendment.

On motion of P. H. Nicklin, Esq., it was resolved to amend the 7th article by making the number of each executive committee *eight* instead of *seven*, four members of each to be laymen.

The hour having now arrived for the session of the General Convention, the Society adjourned to meet after its adjournment.

Two o'clock P. M.—The Society convened again. The Right Rev. Bishop White in the chair.

The question being on the adoption of the 7th article of the constitution, a proposition was made by the Rev. Dr. Tyng to amend it, by substituting for the words, "*eight persons in the city of Philadelphia*," the words *eight other persons*.

The object of this amendment was to allow the location of the *Foreign* Committee as well as the *Domestic*, in the city of New-York, where it was thought the department of Foreign Missions would be carried on most advantageously, and moreover that it would allow the employment of the same general agent by the two committees. At present there was not enough in the Society's operations to occupy the time of two general agents, and the expense of their support would necessarily be considerable.

The amendment was adopted without debate, and by a large majority.

The second clause of the article was amended on motion of the Rev. Dr. Milnor, by adding at the end the words, *as members of the same*. The article thus amended, was adopted.

The 8th article was adopted without amendment.

The Rev. Dr. Gadsden moved to insert after the words "*agents and officers*," in the 9th article, the words *with the consent of the diocesan, or if there be no diocesan, the standing committee of the diocese*. This was rejected, and the article adopted as reported by the committee.

The Right Rev. H. U. Onderdonk moved to strike out from the 10th article the words "THE WORLD." He assigned as a reason for so doing, that the scriptural expression frequently used, "the field is the world," was wrongly applied, and the application appeared to be here sanctioned.

The Rev. Dr. Henshaw remarked that it was not necessary to suppose the text referred to the one in the view of the committee. There was another which said, "*Go ye into all the world*, and preach the Gospel to every creature," &c. The motion of Bishop Onderdonk was lost, and the 10th article approved.

P. H. Nicklin, Esq., moved to amend the article by inserting after "*any missionary*," the words *or agent*. This was rejected. Hon. J. B. Eccleston, of Maryland, moved an addition to this article as follows: *and no clergyman shall be appointed a missionary who is not at the time a minister of the Protestant Episcopal Church in regular standing, and the engagement of any missionary may at any time be annulled by the written order or direction of a majority of the House of Bishops.* This amendment was approved, and the article thus amended was adopted.

The Right Rev. H. U. Onderdonk rose before the question was put on the 12th article, to propose an additional article in the following words:

"No person shall act in any diocese as an agent for the collection of funds, or in measures tending thereto, without the consent of the ecclesiastical authority of the diocese." The words *without the consent* were, on the suggestion of Mr. Eccleston, changed to *against the declared will*. This article was adopted, *thirty-five* members voting for and *thirty-four* against it. It was moved to insert it as the 12th article, making the following one, which was adopted, the 13th.

The article proposed by Bishop Onderdonk was opposed by the Rev. Drs. Tyng and Milnor, as essentially changing the whole character of the constitution.

The question being on the adoption of the whole constitution as amended, Dr. Tyng remarked that the insertion of the article which had just been added, would so effectually cripple the energies of the Society, that with such a provision he should feel bound to vote against it. He pointed out the difficulties to which it would give rise, as did also the Rev. Dr. Milnor, who entertained the same determination with regard to his vote on the constitution, as it now stood, as had been expressed by Dr. Tyng.

The Rev. Dr. Wainwright, of Boston, now rose to move a *reconsideration* of the 12th article, remarking that the serious consequences of its adoption had not been foreseen by himself, and probably others, who had voted in its favor. After several ineffectual motions to adjourn, the motion to reconsider was carried. The Society then adjourned to meet at half after seven in the evening.

Wednesday evening.—The Society met. The Right Rev. Bishop White in the chair. The question being on the article proposed by the Right Rev. Assistant Bishop of Pennsylvania, its adoption was advocated by the Right Rev. Bishops H. U. Onderdonk, B. T. Onderdonk and Hopkins, the Rev. Drs. Mason and Gadsden, Rev. Mr. James, and J. B. Eccleston, Esq. It was opposed by Bishops Doane, McIlvaine, Meade and Brownell, Rev. Drs. Wainwright and Hawks, Rev. J. C. Richmond, and Peter A. Jay, Esq. The remarks of these gentlemen on the great principles involved in this question, were listened to with deep attention by a large congregation whom the occasion had drawn together. The discussion was one of unusual interest, whether we consider the importance of the subjects brought into consideration, or the ability and eloquence which they elicited.

The vote being taken on the article proposed by Bishop Onderdonk, it appeared that *twenty-nine* were in favor of, and *sixty-eight* opposed to, its adoption. It was therefore not adopted.

The Society then adjourned to meet at 8 o'clock on Thursday morning.

Thursday morning, Aug. 27.—Society met. Right Rev. Bishop Meade in the chair.

On motion, the constitution as amended was adopted, but subsequently reconsidered, in order to allow of an amendment to the first clause of the 7th article.

After the consideration of various propositions to amend, it was finally amended to read as follows:

"The Board, as soon as may be after it has been constituted, shall proceed to appoint eight persons, four of whom shall be clergymen and four of whom shall be laymen, who, together with the diocesan, shall be a committee for Domestic Missions; and eight other persons, four of whom shall be clergymen and four of whom shall be laymen, who, together with the diocesan, shall be a committee for Foreign Missions. The Board of Missions shall determine the location of the committees respectively."

The question now coming up on the whole constitution as amended, it was *adopted*, and a committee appointed to present it to the General Convention for concurrence. The committee consisted of Bishops McIlvaine and Doane, Rev. Drs. Milnor and Wainwright, and J. B. Eccleston, Esq.

After a motion to print the constitution as amended, which was not finally adopted on account of the delay it would occasion before the subject could be presented to the General Convention, the Society adjourned to meet on Thursday afternoon, at half after four o'clock.

INTELLIGENCE.

BISHOP BROWNELL'S VISITATION.

The Right Rev. Bishop Brownell purposes, by Divine permission, to visit the following parishes during the month of September.

Sunday, September 13, Warehouse Point, East Windsor; 16, Waterbury, service at half past 10 o'clock, A. M.; 18, St. Peter's, Plymouth, 2, P. M.; 19, Wolcot, 2, P. M.; 20, Salem Bridge; 21, Woodbury, 2, P. M.; 22, Roxbury, 2, P. M.; 23, Bethlehem, 2, P. M.; 24, Northfield, 2, P. M.; 25, Milton, 2, P. M.; 26, Bradleyville, 11, A. M.; 27, Lichfield, 10, A. M.; —, Watertown 3, P. M.

Ordination.—On Sunday, Aug. 23, the Rev. Melancthon Hoyt was admitted to the holy order of Deacons, at St. Paul's Church, Camden, by the Rt. Rev. Dr. Brownell, Bishop of the Diocese of Connecticut. The services were read by the Rev. Smith Pyne, and the candidate was presented by the Rev. Ambrose Todd, of Connecticut. The communion was administered by the Rt. Rev. Dr. Brownell, assisted by the Rev. Messrs. Starr and Pyne. *The Missionary.*

Virginia Theological Seminary.—At the annual meeting of the Trustees of this institution, on the 15th July, Rev. Wm. Sparrow, of Ohio, was elected Professor of Sacred Literature. Five of the graduating classes were on the ensuing day admitted to the ministry of the Church.—*The Missionary.*

Proceedings of the Executive Committee of the General Missionary Society.—On the 22d of June, Mr. James M. Thompson, and Elizabeth his wife, were appointed teachers of the mission school to be established in Liberia, Africa.

On the 15th of July, Mr. Sturges B. Sherwood was appointed assistant teacher of the Green Bay Mission school, and teacher of agriculture.—*Missionary Rec.*

From the British Magazine for June.

The Voluntary System.—A new plan of performing Divine service was carried into effect on Sunday morning, the 26th ult., at the independent chapel, Chorley. At ten o'clock the chapel gates were guarded by a number of special constables, with the chief constable at their head. At twenty-five minutes past ten the gates were opened, when the Rev. J. Cunningham and a few of his friends were admitted. The gates were immediately closed, and opened again at thirty minutes past ten, when the crowd was also admitted. The preacher was in the pulpit, and a great number of men were placed at the bottom of the pulpit steps, to protect him. The first person that spoke said, "Now, chaps, fair play." The chief deacon of the church stood in a front pew in the gallery, opposite the pulpit. He stated that he was authorized by the majority of the male members of the church, and the majority of the seatholders, who were not members of the church, to protest against the Rev. J. Cunningham occupying the pulpit; he said he was not their minister, nor would they receive him as such. Several others also protested against him, and one of them told him he had no more business in the pulpit than the Catholic priest of Welbank chapel. Immediately after the last speaker sat down, the minister stood up, and said, "Let us praise God by singing the 66th hymn," and at the same moment, Mr. H. Berry, who was in a front pew in the gallery opposite the pulpit, stood up and said, "Let us praise God by singing the 119th psalm, 1st part, C. M." They each read one verse, and the singers and congregation commenced singing the 119th psalm, and continued singing until fifteen minutes past eleven, at which time they ceased for a short time. Mr. Cunningham then rose up and said, "We will read for our instruction the 79th psalm;" at the same moment Mr. H. Berry said, "We shall read the 25th chapter of Matthew;" thus Mr. C. and Mr. B. were both reading at the same time. This scene lasted about two minutes, when the singers put an end to it, by commencing again with the 119th psalm. About this time the deputy constable, with a number of special constables, were placed in one of the aisles, where they remained until the service was closed. The friends of Mr. Cunningham, who were very few in number, appeared to be in a muse, not knowing what to do. At twenty-five minutes past eleven they all assembled in a large pew under the pulpit, and Mr. Cunningham commenced service. He appeared to read a psalm, he then shut his eyes, and prayed a few minutes, then took a text and began to preach; the congregation sung all the time, so we could not hear one word he said; however, his friends were determined to know what he was saying, and one of them stood on the seat, and put his ear as near the parson's mouth as he possibly could, then caught some of his sayings, and immediately wrote them down on paper. This scene lasted until twelve o'clock, at which time both parties gave up the contest. Mr. Cunningham then commanded the congregation to dismiss; they told him to come down from the pulpit, he had no business there. Mr. H. Berry requested the congregation to take their seats—they complied immediately. One of the congregation then put a question to one of the minister's friends. A discussion then ensued, which lasted three quarters of an hour. Mr. Cunningham's friends asserted that they had acted according to the letter and spirit of the trust deed, and that the Rev. J. Cunningham had been legally put in possession of the pulpit, and that at the meeting which was convened for the purpose of electing a minister, there was a majority of three or five in favor of that gentleman. The other party contradicted the above statement; they said that at the meeting alluded to, many of those opposed to Mr. Cunningham were not present, and that eight or ten who voted for that gentleman were neither members of the church, nor seatholders. They also stated that there were twenty-two male members in the church, seventeen of whom were opposed to him, and that there were eighty seatholders who were not members of the church, and between fifty and sixty of those were opposed to him, and many of the others were neutral. One gentleman proposed that all the voters present who were opposed to the Rev. J. Cunningham being their minister, should hold up their right hands. There appeared to be about nine-tenths of the voters opposed to him. During the time Mr. H. Berry was speaking, the minister stood up in the pulpit, and was determined to speak at the same time, nor did he desist until the congregation, by clapping their hands, and stamping their feet, and shouting hurrah, compelled him to take his seat. At forty minutes past twelve he and his friends left the chapel. A laboring man in his working clothes then took possession of the pulpit, and a number of his companions were placed on the pulpit steps. Mr. Berry began to lecture them, pointing out to them the impropriety of their conduct, when some of the congregation said, "Let them alone, they cannot help it." Some said, "They are compelled to do it," and a woman in the body of the chapel, shouted to Mr. Berry, "Aye, aye, Mr. Pendlebury cannot bag your end of morning service." Those persons who were placed in the vestry and on the pulpit steps, were not members of the church, nor seatholders; they were strangers, who were brought there by the minister's friends, on Thursday morning last, when they broke into the chapel and took possession, and have remained ever since.—*Bolton Chronicle.*

From the Rev. H. D. Leeves, Missionary in Greece.

Syra, Feb. 9, 1835.

About the middle of last month, I sent my young man, Mr. Soterios Berios, to the island of Mycone, with a number of books. He was hospitably received, and lodged, during his stay of about twelve days, by one of the respectable inhabitants, who claimed acquaintance with, and professed obligations to me, in former days, at Constantinople. It appeared that he had been confined in the bagnio for two years; where he was at the period when our poor Jewish converts were lodged there; and that I had then sent him a New Testament, and some religious books, which he still possessed. The chains he wore, during his imprisonment, were hung up in his house as a memorial—a curious proof how little punishment, under the Turkish government, was deemed disgraceful, because it was so often unjust. Before Mr. Berios began to distribute his books, he went round to all the schools, and desired the masters to make a note of such poor orphan children as were most worthy of the Society's bounty. One of the masters, instead of bringing him the list required, came to the house where he lodged, and told him that the mother of the children did not want the books. "Very well," he replied, "sit down a little, and we will go together, and learn why they do not like the books." He therefore took some books with him to the school; where many of the children came running to him, begging copies: the women also came, interceding for their children. He told them they had desired the master not to accept them: upon which they all, with one voice, cried out, that it was false, and that he had said nothing at all to them on the subject; so that the master was justly put to shame. After this, the only inconvenience he suffered, was from the continued importunity of the children, who, together with the women, came day and night, begging books. Many wrote notes to the mistress of the house where he lived, requesting her to intercede for them, that they might receive copies, and particularly the Pentateuch; and when he went out into the streets, he was often met and thanked by those whose children had received them, or was saluted by exclamations of, "There goes the man who distributes the books! Pray give me some also!" Upon the whole he was much satisfied with the disposition of the people, although some opposers were found; and especially one man, to whom, after much conversation, he had sent a Pentateuch, and who returned it, not choosing to have it in his possession. Copies of the sacred Scriptures were however most thankfully received by the prior and monks, twenty-four in number, of a convent two hours distant from the town; the former of whom said, that if ten dollars had been given him he should not have been so much pleased as with the gift of the Pentateuch in Modern Greek; and one of the Greeks expressed his satisfaction as warmly respecting a copy of the New Testament. On the whole, 93 copies of the sacred Scriptures were distributed in this island; and our agent left behind about as many more, in the hope that, after his departure, some sales might be made; as he had by no means satisfied the desire excited and expressed for the attainment of copies.

I am again almost without Pentateuchs, but I conclude that a supply is on its way.* I shall want Modern Greek Testaments also, long, I fear, before the new edition is ready for me.† There is a more particular call for them, for the use of schools. I have sent a tolerable good supply of them, during the year, both to Mr. King and Mr. Hill, at Athens, but not enough. Mr. Hill writes to me, on the 29th of January: "We are again short of Greek sacred Scriptures, except Psalters. We have an increasing demand for them; and I am sure it will give you pleasure to do all you can to supply us. I long to read the 53d chapter of Isaiah in Modern Greek. Let your Society multiply its copies of the sacred Scriptures as fast as they can: we are raising up consumers just as fast. Since the first of January we have put 55 copies into the hands of new readers, exclusive of those sold and given to others who could read before. Fifty-five new mouths to be fed with the bread of life in this month only!"—I have since forwarded him a supply of Ancient and Modern Greek Testaments, of Modern Greek Testaments, and of Pentateuchs. In a previous letter he says: "We anticipate your Isaiah with much pleasure. It will be a new epoch in our family and our school. The thirst of our dear children for this new portion of the Word of God is perfectly astonishing, even to me."

Mr. King writes to me: "The one Pentateuch, which I mention as not being paid for, was taken by a priest. I told him he must pay for it; he said he would not: and while I insisted on his paying, he took it and marched off. Now, I do not suppose that was a case about which you would wish me to go to law?

"If I had time, I could mention some very interesting things with regard to the manner in which some of the copies of the Pentateuch were received, and the eagerness with which they were sought after by some orphan boys belonging to my gymnasium. Some of them asked permission to be absent from the gymnasium for four or five days, to gain, by their labor, a couple of drachms, in order to purchase it. One orphan, who receives about one dollar a month, and with this purchases his bread, and pursues his studies in my gymnasium, and who is one of the best scholars in his class, was among the number who solicited a copy of the Pentateuch. As he at that time brought milk for us every morning from the shepherds, Mrs. King gave him one drachm; and told him he must go and get another to put with it, and then he could purchase the book he desired. To this he replied, with tears in his eyes, 'Madam, you know very well that I have nothing.' I could not bear to see him weeping for the Word of God; and so I gave him another drachm, as a reward for his services in bringing milk; and then said to him, 'You have now two drachms; what will you purchase with them? this book, or sweet things to eat?' 'No, no! this book, this book!' replied he, hastily, stretching out his hand to give me the money, as if he feared even the idea of purchasing any thing else with it. I was much affected with the whole appearance and conversation of this boy, who lived at an expense per month which would hardly support a poor boy in England one week."—*Correspondence of B. and F. Bible Society.*

* 1000 had been sent. † 2000 are now binding for him.

GRACE CHURCH.

The congregation of Grace Church are informed that the church will be re-opened for Divine service to-morrow. *September 5th*, 1835.

NOTICE.

A Meeting of the Corporation "for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New-York," will be held in the City of Utica, on Friday, the 2d of October, A. D. 1835.

Evan M. Johnson, *Sec.*

The (Auburn) Gospel Messenger will please copy this.

Calendar.

SEPTEMBER.

6. 12th Sunday after Trinity.
13. 10th Sunday after Trinity.
16. }
18. } Ember-Days.
19. }

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church acknowledges the receipt of a box of articles for the Green Bay Mission, the estimated amount of which is said to be *one hundred and twenty-four dollars and eighteen cents*; of which one dollar was contributed by the Rev. Mr. Stratton, of Newtown, one dollar and a quarter from Capt. Burgess, of Guilford, and the remainder from ladies of Trinity parish, New-Haven, Conn.—the whole forwarded by the Rev. Lorenzo T. Bennett, assistant minister of said parish.

James Swords, *Agent, &c.*

NEW-YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, received during the month of August, to the credit of the several funds, viz.

Missionary Disposable Fund.

1835.		
August 1.	Rec'd collection made in St. James' Church, North Salem, Westchester county,	$5 00
	Received collection made in ——— Church, Somers, Westchester county,	2 50
	The above collections per the Rev. A. Frazer.	
	Rec'd collection made in St. Peter's Church, Westchester Co., per Rev. Wm. Powell,	88 85
	Received from the Association of Calvary Church, Homer, Cortlandt Co., per J. B. Hibbard, Treasurer,	10 00
5.	Received collection made in Zion Church, Palmyra, Wayne Co., per Rev. William Stanton,	10 00
26.	Received from the mite box of a family belonging to the congregation at Pierre Pont, Manor, Jefferson Co., per Rev. A. C. Tredway,	6 00
27.	Rec'd collection made in Bethesda Church, Saratoga Springs, per Rev. D. Babcock,	42 37
	Received collection made in Christ Church, Ballston Spa, per Rev. D. Babcock,	7 76
28.	Received donation from Mr. Wm. Scott, of Newburgh, per Rev. John Brown,	2 00
31.	Rec'd collection made in St. Paul's Church, Albany, per Thomas Swords, Esq.,	26 00
		$200 48

Education Disposable Fund.

August 1.	Received from the Association of Calvary Church, Homer, Cortlandt Co.,	$10 00

General Disposable Fund.

August 1.	Rec'd collection made in St. John's Church, Ogdensburgh, per Rev. F. Tremayne,	$27 00
5.	Received collection made in St. Matthew's Church, Bedford, per Rev. Sam. Nichols,	2 68
10.	Received from the Church Du St. Esprit, New-York, per Rev. A. Verren,	31 00
11.	Received collection made in Christ Church, Rye, per Rev. Mr. Chauncey,	26 50
15.	Received collection made in Christ Church, Walton, Delaware Co., per Rev. J. F. Messenger,	9 25
	Received collection made in Christ Church, Sherburn, per Rev. L. A. Barrows,	13 00
17.	Received collection made in Christ Church, Morristown, per Rev. Aaron Humphreys,	5 00
		$114 43

Missionary Permanent Fund.

August 5.	Received from Benjamin M. Brown, Executor of Andrew Murray, deceased, a legacy, bequeathed by his will to this fund,	$500 00
18.	Received from the Female Education and Missionary Society of St. George's Church, Hempstead, to advance the Rev. Wm. M. Carmichael from a *Life-Member* to that of a *Patron*,	70 00
	Also, to constitute John Lefferts, Esq., a *Life-Member*,	30 00
		$600 00

Benjamin M. Brown, *Treasurer*,
Butchers' and Drovers' Bank.

New-York, Sept. 3, 1835.

NEW-YORK P. E. SUNDAY SCHOOL SOCIETY.

The Treasurer of the New-York Protestant Episcopal Sunday School Society gratefully acknowledges the receipt of *forty-two dollars and seven cents*, being the amount collected in St. Paul's Chapel on Tuesday evening, July 14th, after a sermon by the Rev. C. Y. Kelly.

E. Wenman, *Treasurer*.

Sept. 1, 1835.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges the receipt of the following, viz:

A collection in Trinity Church, Windham, Greene county, by the hands of the Rev. Origen P. Holcombe,	$3 25
A donation from John C. Cruger, Esq.,	27 75
	$31 00

Edward R. Jones, *Treasurer*.

Sept. 3, 1835.

GENERAL P. E. SUNDAY SCHOOL UNION.

The subscriber has great pleasure in acknowledging the receipt of the following letter.

"Dear Sir,—As Treasurer of Christ Church Association for the Promotion of Christianity, I forward you *one hundred dollars*, contributed by a lady of Christ Church, to constitute the Right Rev. Benjamin T. Onderdonk, Bishop of the Diocese of New-York, a patron of the Society.

Respectfully yours,
James S. Sloan."

The sum of *one dollar and six cents*, which stood on the books of the Sunday School Union to the credit of the Rev. Philip B. Wiley, is by his order transferred as a donation from St. Bartholomew's Church, of Pittsborough, N. C.

Floyd Smith, *Treasurer*.

PRESS DEPOSITORY,
46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending September 3d, from the following persons, viz.

Lieut. Russell, U. S. A.—Rev. David Brown—C. C. Lathrop—E. A. Miller, *with remit.*—Dr. Wm. McDougall—Rev. B. Sheppard—Joseph H. Crane—Postmaster, Coxsackie.

Received by the Gen. Prot. Episc. S. S. Union.

Miss A. B. Shaw—Postmaster, Athens.

INSTITUTE AT FLUSHING.

The Professorship of the Latin and Greek Languages in this institution is at present vacant. Gentlemen wishing to apply for this situation will please address the subscriber.

It is proper to state that superior qualifications will be required in scholarship, and moral character.

Letters, post paid.

Wm. Augustus Muhlenberg.

INSTITUTE AT FLUSHING.

A Housekeeper is wanted in this institution. Her duties will be distinct from those of the Matron, and consist in the supervision of the domestic concerns of the establishment. To a respectable, active and competent woman, who can give satisfactory references, a liberal compensation will be given. Apply to the Principal of the Institute, Flushing, L. I.

A CARD.

Misses C. & E. Thomas having decided on a permanent residence in this city, will re-open their Academy for young Ladies on Monday, 14th September, at 182 Fourth-street, between Washington Square and Sixth Avenue.

Sept. 4, 1835. 6t

BOARD AND EDUCATION.

MRS. AND THE MISSES MAXWELL,

Lately arrived from Scotland, beg respectfully to announce, that having taken a commodious house, situated in one of the most healthy and desirable parts of New-York, in Nineteenth-street, between Ninth and Tenth Avenues, near the Theological Seminary of the Protestant Episcopal Church, they intend opening a BOARDING AND DAY SCHOOL FOR YOUNG LADIES, on the first of September next.

Mrs. and the Misses M. hope, by their anxiety to combine the comforts of home with the advantages of a school, and by their attention to the religious and moral improvement of their pupils, to merit a share of public favor.

The course of instruction will include English Reading and Grammar, Geography and Astronomy, with the use of the globes, History, Writing, Arithmetic, plain and ornamental Needle-work, with Music, French, Drawing, and oriental Tinting. Pupils will be received for French, Music, and Drawing, who may not wish to enter for other branches. Instruction upon the Piano-forte given at private houses.

For terms apply at the school.

References.—Rev. Wm. C. Brownlee, D. D., of the Reformed Dutch Church; Rev. Thomas Pyne, Rector of St Peter's Church; Clement C. Moore, LL. D., Professor of Oriental and Greek Literature; Robert Maitland, Esq.; John Johnston, Esq.; Isaac S. Hone, Esq.; Samuel Ward, Esq.; Charles King, Esq.; Robert Halliday, Esq.; J. Boyes Fleming, Esq.; Mrs. Divie Bethune; Mrs. Renwick; Mrs. Douglas Cruger.

August, 1835.

SELECT SCHOOL.

Cornelius H. Edgar's *Select Classical and English School*, 45 Lispenard-street, will re-commence on Monday, August 31st. The number of pupils is limited to *twenty*. Instruction is given in the French Language and in Penmanship by teachers of acknowledged competency.

He refers by permission to Rev. Dr. Mathews, Rev. J. F. Schroeder, and to the following who are among his present patrons: David Banks, Esq., Isaac A. Johnson, Esq., E. Benson, Esq., Mr. A. P. Halsey, Mr. Cornelius Baker, Mr. M. B. Edgar. 3t

BOOKS OF DEVOTION.

For sale at the Protestant Episcopal Press, 46 Lumber-street, the following books of devotion.

Wilberforce's Family Prayers.

Nelson's Devotions.

Hobart's Christian Manual.

Beveridge's Private Thoughts.

Taylor's Holy Living and Dying.

Blomfield's Family Prayers.

Bishop Griswold's Family Prayers, adapted to various occasions of social worship.

Bishop Mead's Family Prayers, collected from the sacred Scriptures, the Book of Common Prayer, and the works of Bishop Wilson.

Christian Offices, for the use of Families and Individuals, compiled from the Liturgy of the Protestant Episcopal Church, and from the Devotional Writings of various Authors: together with selections of passages of Scripture, and a Calendar pointing out a suitable portion of Scripture for the Family Worship of every day of the year. Second edition. Revised and materially improved. By William Edward Wyatt, D. D., Rector of St. Paul's Church, Baltimore.

New Manual of Private Devotions, in three parts: containing Prayers for Private Persons; Offices,—of Humiliation—for the Sick—for Women—for the Holy Communion, with occasional Prayers. Corrected and enlarged by the Right Rev. L. S. Ives, Bishop of the Diocese of North-Carolina. The third New-York edition. To which is added a Friendly Visit to the House of Mourning, by the Rev. Richard Cecil, M. A., late Minister of St. John's Chapel, Bedford-Row, London.

Offices of Family Devotions, from the Liturgy. Arranged by the Right Rev. Bishop Onderdonk, of Pennsylvania.

Devotions for the Family and Closet, from the Manual of a Country Clergyman.

Cotteral's Family Prayers, composed principally in expressions taken from the holy Scriptures, and from the established services of the Church of England.

Jay's Morning and Evening Exercises for every day in the year.

Sacra Privata: the Private Meditations and Prayers of the Right Rev. Thomas Wilson, D. D., late Lord Bishop of Sodor and Man. Accommodated to general use.

The Christian Altar, or Offices of Devotion for the use of Persons receiving the Lord's Supper, together with a Treatise relating to that Sacrament, and Directions for the Communicant's daily walk with God. By William Edward Wyatt, D. D., Rector of St. Paul's Church, Baltimore.

The Communicant's Companion, containing Prayers and Meditations for use at the Administration of the Holy Communion, with Directions to the Communicant, and the Communion Office, according to the order of the Protestant Episcopal Church in the United States.

A Companion for the Altar; or Week's Preparation for the Holy Communion: consisting of a short explanation of the Lord's Supper, and Meditations and Prayer proper to be read before and after receiving the Holy Communion, according to the form prescribed by the Protestant Episcopal Church in the United States. By John Henry Hobart, D. D., late Bishop of the Diocese of New-York.

Also, a general assortment of the Book of Common Prayer, of every size, and in a great variety of binding.

Floyd Smith, *Agent.*

CANONS OF THE GENERAL CONVENTION.

The Canons of the General Convention, as adopted by that body at its session of 1832, for sale at the Protestant Episcopal Press, 46 Lumber-street.

JUST RECEIVED,

From the publishers, a fresh supply of

The Primitive Creed Examined and Explained,—

The Primitive Church compared with the Protestant Episcopal Church of the present day,—

Christianity Vindicated in seven discourses on the External Evidences of the New Testament, with a concluding Dissertation. By the Right Rev. John Henry Hopkins, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Vermont.

Also, The Spirit of Hebrew Poetry, by J. G. Herder. Translated by James Marsh.

PASTOR'S TESTIMONY.

Just received and for sale at the *Protestant Episcopal Press*, the second edition of the Pastor's Testimony; by the Rev. John A. Clark, Rector of Grace Church, Providence, Rhode-Island; author of the M'Ellen Family, &c.

The second is got up in a style much superior to the first edition of the above work, and can be sold at a less price.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

Ninth Annual Report of the Executive Committee of the Board of Managers.

(Continued from p. 928.)

The Committee have much pleasure in referring to the

DONATIONS,

made during the year, to the Society. At the last meeting of the Board of Managers a resolution was adopted authorizing the Secretary to be employed as a special agent to collect funds for the Union. He has accordingly spent a portion of his time in the prosecution of this duty, and the result, it is conceived, has not been without benefit. The whole number of parishes visited by him for this purpose is *thirty-three*. In all of these, with scarcely an exception, he was kindly welcomed, in the most of them was permitted to make the application, and generally received what was regarded by the respective rectors very fair contributions. Indeed, by some congregations the call was responded to in the most liberal manner, and a willingness manifested to have it repeated. The whole amount collected by him is $1351 63. To this may be added $124 recently received, not, however, prior to the date up to which the accounts of the Union are made out. This sum will, therefore, more properly be contained in the next year's report. But besides the collections made by him, there have been other donations to the Union, making a sum total of $1930 36; being an excess over what was received the year before of $873 32.

Of the donations, some have been made for the purpose of extending to individuals certain privileges. Last year the Committee could report that only one person had been made a patron, and one a life member of the Society. They have now the satisfaction of registering four new patrons, viz. the Rev. W. E. Wyatt, D. D., Rev. W. H. Delancey, D. D., Rev. J. W. James, and the Rev. Manton Eastburn; also two life managers, viz. the Rev. W. H. Barnwell, and Mr. John Welsh, jun., and five life members, viz. Rev. Edward N. Mead, Rev. James B. Howe, Rev. C. Hanckle, Rev. R. B. Croes, Rev. F. Dalcho, M. D., and Mrs. Finney. All of these, with one exception, have been raised to their respective ranks by the contributions of either their congregations or Sunday schools; and the Committee cannot but express the hope that other congregations and schools will confer similar favors upon the clergymen whose pastoral supervision they are enjoying. Besides the persons mentioned above, several new annual subscribers have been obtained.

Independently of the amount of money realized by the special Agent, good, in other respects, it is believed, has resulted to the Union from his visits. The effect in many cases has been to call forth satisfactory information in regard to the Union, to secure for it a friendly co-operation from some who had been ignorant of its objects, to increase the number of its auxiliaries, and to awaken, as has since been ascertained, in many parishes fresh zeal and a deeper interest in behalf of their own schools. More congregations would have been visited by him had it been compatible with his other duties. But the editing of the publications of the Union necessarily demands that much of his time should be spent near the depository, especially since the establishment of the Sunday School Visiter.

Under the head of donations, the Committee have great pleasure in acknowledging the receipt, for gratuitous distribution, of 500 Bibles and 2000 Testaments from the American Bible Society. These are disposed of in such a manner as, it is conceived, will best meet the wishes of the generous donors. Nor can they omit to mention an act of delicate Christian courtesy from a foreign land. A communication was some time since addressed by the Secretary, giving some account of the General Protestant Episcopal Sunday School Union, and a small sample of our books forwarded, to the Rev. Charles Barde, a distinguished divine of Geneva, in Switzerland. A most kind note has since been received from that gentleman, enclosing two gold pieces, valued at seven dollars and fifty cents, as a donation to the Union. Of these the Rev. W. R. Whittingham is the bearer, who returns, after an absence to Europe of more than a year, as does also the Society's former indefatigable and faithful agent, the Rev. J. V. Van Ingen, who accompanied him, with renovated health, both of them being fully able, it is confidently believed, to the discharge of the most active duties of their sacred profession. Most gladly do the Committee unite with the many friends of the Church in welcoming them home; and devoutly do they pray for a continuance to them of the health with which our heavenly Father has blessed them.

In alluding to the sources whence they have experienced kindness, the Committee cannot omit referring to the London Religious Tract Society, the London Sunday School Union, and the venerable Society for Promoting Christian Knowledge. These institutions frequently transmit to the Secretary copies of the publications issued by them, many of which have been reprinted by our own Union, and form valuable accessions to our library books.

The Committee have long been of the opinion that the interests of the Union would be essentially promoted by the appointment of a

BUSINESS AGENT.

Hitherto the Editors of its publications were expected also to superintend all its other multifarious operations, even to the sale of its books. Duties and responsibilities were thus, it must be manifest, imposed upon them entirely inconsistent with their ministerial character, and by their very nature unfitting them for that free exercise of the mind necessary to a proper discharge of what appertained to the office for which they were specially appointed. The Committee have, therefore, made a distinct department of its business operations, and committed the same to Mr. Floyd Smith, in whom they trust the Church has entire confidence, and from whose activity, zeal and promptness in promoting the cause of the Church and its institutions, they cannot but hope and believe great benefit will result to the Union, aided as he is by a clerk possessing no ordinary business tact, and having, it is not doubted, the good of the institution much and warmly at heart.

The Committee venture to assure the Church that they are well persuaded the Sunday School department is now organized in such a manner as justly to entitle it to the most cordial support of all the friends of the Church, and that it needs only that support to make it instrumental in an eminent degree in lengthening the stakes of our beloved Zion.

In addition to the evidence already given of the increased and increasing favor with which the institution is regarded, the Committee refer to the

TREASURER'S REPORT,

a summary of which may be found in the Appendix. They would, however, here remark, that from this it appears what has been received this year into the treasury exceeds the receipts of last year by $3121 21, and that the amount of business done during this period is upward of *twenty-five per cent.* greater than that of the preceding year. Another encouraging circumstance is, that the CAPITAL of the Union, viz. its stereotype plates, has been much augmented, while the debt to the Press has not been materially increased.

To these particulars, the indebtedness of the Union to the Protestant Episcopal Press, and the necessity of adding to the stock of stereotype plates, the Committee, in conclusion, earnestly solicit a most serious consideration may be given by every friend either of the Sunday school cause or of the Church. Until this debt, without the incurring of which the Society could never have *commenced* operations, be cancelled, and until the Society shall have, and paid for, too, stereotype plates of at least *five hundred* library books, it cannot be said to be adequate to the supplying of the wants of our Church at large in its Sunday school operations, or even to be in a situation to free its friends from anxiety in its behalf. Shall not, then, the Committee respectfully inquire, an effort be made to effect these two very vitally important objects? The Society was organized for the purpose of benefiting our children. It seeks, ere the mind has become imbued with pernicious maxims, dangerous errors, and false doctrines, to place our little ones where the purest of all precepts will be inculcated, the most valuable of all knowledge be imparted, the doctrines which are of God, the truth as it is in Jesus be instilled, and that precious faith be implanted, which purifies the heart, works by love, overcomes the world, and thus raises its possessor in holy contemplation from earth to heaven, makes him aspire after heaven, fits him, in virtue of his Saviour's merits, for heaven. Shall it, then, be retarded in its progress for want of funds? By the information it is a means of communicating, the blissful prospects it opens, the new and living way it reveals, the fountain of atoning blood to which it points, it would make the hearts of the little ones throughout all our borders to leap for joy. Shall, then, aid be withheld, and it be not permitted to accomplish its glorious designs? It would establish in the youthful heart, incorporate with all the operations of the intellect, and impress upon the very conscience, principles which would be as a wall of adamant to the soul, preserving it, by God's grace, from the influence of bad example from without, and those workings of depravity within, that would bring it into captivity to the law of sin and death. Is it, then, to be viewed as having only a secondary claim to our benevolent regard? The necessity that exists for an institution of this kind can be learned in the course of a walk any where through our land, either in the city or country. Every where will be discovered children not trained up in the way they should go—not brought up in the nurture and admonition of the Lord—many of them not taught even by their parents to remember their Creator in the days of their youth—many not having in their parents the benefit of a holy example. But these evils the Sunday school aims to correct: shall it, then, be necessary to *urge* any one to befriend it? The good which has flowed from it is visible also wherever a Sunday school has been established, and judiciously and vigorously conducted. By means of it, under God, the whole moral aspect of many a neighborhood has been changed, intemperance has been checked, the Lord's day rescued from profanation, the way prepared for the introduction of the Gospel, the Church established, her communion has been enlarged, ministry been increased, the souls of many of the young, of many an adult, of many a parent, have been lighted up with holy, heavenly hope, and victory secured for them in the fearful conflict with their last enemy—yea, they have been more than conquerors through Him that hath loved us, and given himself for us:—to Him the Sunday school was the means, under God, of leading them. Shall, then, the contributions to an institution so full-fraught with the richest blessings, be unfrequent, or stinted, or grudgingly made? The Committee trust not, and think they can look back upon the operations of the last year, and behold the *earnest* of still greater favor henceforth to be manifested toward it. Fervently praying that such may be the case, and humbly commending it to that gracious Being, without whose aid all labor is ineffectual, all efforts are vain, and imploring him to continue to raise up able and willing coadjutors with them in the sacred cause to which they are pledged, the Committee respectfully place at the disposition of the Board of Managers this their Ninth Annual Report.

New-York, June 22, 1835.

From the British Magazine.

THE DARK AGES.

(Continued from page 925.)

"Sed quis pejerat hoc? Non Muratorius hercle Maffejusve, et Averanius, non qui Calepinum Restituit nuper."—*L. Sectanus.*

"Scientia fere omnes exolevit: et ubique locorum non mediocris ignorantia successit. Quod cum aio, non est mihi animus significandi, Italiam in Lapponiam tum fuisse conversam, literasque adeo sublatas, ut neque legere neque scribere quisquam nosset. Aut delirantis, aut infantissimi plane hominis hæc opinio foret."—*Muratorius.*

Proceeding with his proofs and illustrations of the extreme darkness of the middle ages, Robertson tells us—

"The price of books became so high, that persons of a moderate fortune could not afford to purchase them. The Countess of Anjou paid for a copy of the Homilies of Haimon, Bishop of Halberstadt, two hundred sheep, five quarters of wheat, and the same quantity of rye and millet."—Histoire Literaire de France, par des Religieux Benedictins, tom. vii. p. 3.

Of course we are to understand that this was somewhere about the market price of a volume of homilies; and a price arising out of the scarcity of the article, and the consequent difficulty of procuring it; and if this was the case, it is quite clear that in those days most people must either have made homilies for themselves, or gone without them. The story is, however, so very good, that one would be tempted at first sight to suspect it of not being true. Let us see what the price stated by Robertson actually was, for it is fortunately given in terms more intelligible—at least in such a way as that we are more likely to come at a true notion of value—than if it had been stated in terms of money. The scribe, it is said, received two hundred sheep, and fifteen quarters (that is, thirty sacks) of grain. It may reasonably be presumed that the sheep were alive, and likely to increase: that they had wool, which was worth something; or, at any rate, two hundred skins, which would of themselves be worth a little fortune to a man who lived upon parchment. But waiving all this, and considering the sheep as mere mutton, the scribe would be furnished with almost half a sheep, and more than half a bushel of grain per week, for four years. Was there nobody who would transcribe a few homilies on more reasonable terms? Surely from that time forth every man in Anjou, and every where else, who heard of the transaction, set about learning an art which must have been, beyond all comparison, the most lucrative which had ever been practised, and which might fairly vie with alchemy itself.

Let us, however, look at the authorities. Robertson refers to the Histoire Literaire de France, where the story is thus told:—"Un trait que l'histoire nous a conservé touchant le prix excessif des livres en ce temps là, nous doit faire juger de leur rareté. Encore s'agit-il d'un auteur ecclesiastique, le recueil des homelies d'Haimon d'Halberstadt. Grécie Comtesse d'Anjou, l'acheta deux cents brebis, un muid de froment, un autre de seigle, un troisième de millet, et un certain nombre de peaux de martres. Il falloit être riche pour former de nombreuses bibliotheques au même prix." Perhaps nobody will dispute the inference which these historians draw from the story; but some will be surprised that Robertson omitted the "certain nombre de peaux de martres." This certain (of course uncertain) number may be supposed to stand for any quantity of rich and costly furs, and increases the price and the wonder greatly.

But let us retrograde another step, and look at the authority to which the authors of the "Histoire Literaire" refer. Mabillon, having occasion, in his "Benedictine Annals," to mention the Countess Grecia as a subscribing witness to a charter of about the year 1056, by which Geoffry Montel, Count of Anjou, granted certain privileges to the monks of St. Nicholas at Angers, adds, that she was the second wife of that Count, and married to him after his divorce from his first countess, Agnes of Burgundy. He further says, that the divorce is mentioned in a letter from a monk to the Abbot Oderic, who had asked him about a certain homilary of Haymo; and remarks, that though not very important in itself, the monk's letter is worth transcribing, because it shows both the high price of books, and the estimation in which these homilies were held at that period. He then gives the letter, which is as follows:—

"To his Lord the Abbot O. brother R. offers his prayers in Christ. Most dear father, I would have you to know that the Countess bought the book of which you have heard, for a great price, of Martin, who is now a bishop. On one occasion she gave him a hundred sheep on account of that book; at another time, on account of that same book, a *modius* of wheat, another of rye, and a third of millet. Again, on the same account, a hundred sheep; at another time, some marten skins. And when she separated herself from the Count, he received from her four pounds to buy sheep. But afterward, when she asked him for the change, he began to complain about his book. She immediately gave up to him what he owed her."

On this letter I would observe—

1. If there is really any reference to the divorce, it seems obvious that it must have been Agnes (who separated herself,) and not Grecia (her successor) who purchased the book. I cannot help doubting, however, whether there is any such reference; though I have so far deferred to Mabillon as to translate *separavit se*, by "*she* separated," and *accepit*, by "*he* received." We learn, from the subscription to another charter, that Martin had been the Count's chaplain; and, from this letter, that he had ceased to be so; and I cannot but think that the "*separavit se*" may mean when he quitted the Count's service.

2. It is more to the purpose to observe, that this book of homilies was a peculiar volume, which was the subject of particular inquiry. The abbot was asking about it, and the monk, who knew its history, describes it as the volume which the Countess bought at "a great price." So that what she gave was *then* considered extraordinary.

3. The price was paid at different times, and in so strange a manner, that it looks rather as if the chaplain was some skilful artist who was honored on account of his talents, and took advantage of them to work on the liberality of his patroness.

4. As to the quantity of grain—I suffer *modius* to stand, because if I were to translate it, I should be inclined to say "one bushel" instead of "five quarters," which would, of course, divide Robertson's quantity by *forty*. I do not mean to say that the English bushel is the exact representative of the *modius* here spoken of, for what that was precisely I really do not know; and whoever looks into the subject of weights and measures will perceive that it is not very easy to determine; but I am inclined to think that I should be giving very good measure.

Now let me appeal to every rational and reflecting person, whether it is from such cases that we can judge of the price of books in general, or of the comparative ease or difficulty of procuring them? Are we to form our ideas from the sums paid or given by royal and noble patrons and patronesses to artists, whose skill in writing, illuminating, and embellishing manuscripts, enabled them to ask what they pleased, and get whatever they asked? "The art of printing," says Morier, "is unknown in Persia, and beautiful writing, therefore, is considered a high accomplishment. It is carefully taught in the schools, and those who excel in it are almost classed with literary men. They are employed to copy books, and some have attained to such eminence in this art, that a few lines written by one of these celebrated penmen are often sold for a considerable sum." He adds in a note, "I have known *seven pounds* given for *four lines* written by Dervish Musjeed, a celebrated penman, who has been dead some time, and whose beautiful specimens of writing are now scarce." Suppose, however, that there was no fine writing in the case, it is still very possible that, on other grounds, the book might have been worth twice, or twenty times as much as the Countess gave for it, without proving that books in general were so outrageously scarce and dear. From such cases, indeed, we cannot, as I have already said, prove any thing. Will it not be quite as fair for some writer a few centuries hence to bring forward the enormous and absurd prices which have been paid by some modern collectors for single volumes, as an evidence of the price of books in our age? May he not tell his gaping readers, (at a time too when the march of intellect has got past the age of cumbersome and expensive penny magazines, and is revelling in farthing cyclopædias,) that in the year 1812, one of our nobility gave 2,260*l.*, and another, 1060*l.* 10*s.* for a single volume? and that the next year a Johnson's Dictionary was sold by public auction to a plebeian purchaser for 200*l.*? A few such facts would quite set up some future Robertson, whose readers would never dream that we could get better reading, and plenty of it, much cheaper at that very time. The simple fact is, that there has always been such a thing as bibliomania since there have been books in the world; and no member of the Roxburgh Club has yet equalled the Elector of Bavaria, who gave a town for a single manuscript—unless, indeed, it be argued that it was a more pure, disinterested, and brilliant display of the ruling passion, a more devoted and heroic sacrifice of property and respect, to give 2000*l.* for a unique specimen of obscene trash, than to part with a German town for a copy of the New Testament.

Intrinsic value of this description, however, does not enter into the question, though another species of it does, and it is necessary to say a few words about it, which I hope to do presently. In the meantime let me ask, does not Robertson proceed to state in his very next sentence what might, by itself, show his readers that the transaction which he had just recorded was not peculiarly characteristic of the age in which it occurred. He goes on to say:—

"Even so late as the year 1471, when Louis XI. borrowed the works of Rasis, the Arabian physician, from the Faculty of Medicine in Paris, he not only deposited as a pledge a considerable quantity of plate, but was obliged to procure a nobleman to join with him as surety in a deed, binding himself under a great forfeiture to restore it.—Gabr. Naudé Addit. à l'histoire de Louys XI. par Comines, edit. de Fresnoy, tom. iv. p. 281. Many curious circumstances with respect to the extravagant price of books in the middle ages are collected by that industrious compiler, to whom I refer such of my readers as deem this small branch of literary history an object of curiosity."

Might I not add, that "even so late as" two centuries after this, when Selden wished to borrow a MS. from the Bodelian Library, he was required to give a bond for a thousand pounds? but are we to infer that in that dark age he could not have got as much good reading on easier terms? I have said, however, that there was frequently an intrinsic value in books independent of that which might arise from their subject; and I mean that which was inseparable from the nature of the costly materials of which they were composed, as well as from the art and labor bestowed in making them. This value was often, I apprehend, much greater than many of Robertson's readers would imagine; and if they think of a book as nothing but a thing to read, and looking back to the dark ages as only a cramp illegible scrawl on dirty parchment, they will form a very erroneous opinion on the whole matter. Books, and especially those used in the church service, (of which, by the way, general readers are most likely to hear, and to which class I suspect this homilary to have belonged,) were frequently written with great care and pains, illuminated and gilded with almost incredible industry, bound in, or covered with, plates of gold, silver, or carved ivory, adorned with gems, and even enriched with relics. Missals of a later date than the period with which we are at present concerned were, some years ago, the objects of eager competition among collectors, and some of them must always be admired for the exquisite beauty of their embellishments. I am not going to compare the graphic ornaments of the ninth and tenth centuries with those of the thirteenth and fourteenth; in this point of view it may suffice to say, that they were the finest specimens of art which those who purchased them had ever seen, and in all matters of taste and fancy this is saying a good deal. As to the value of books, however, which arose from the costly materials of which they were made, or the labor, industry and taste with which they were embellished, I hope I shall find a more proper place to speak; and I feel that for our present purpose it is quite sufficient to make this general reference to it; but there was another species of value attaching to some books in those ages which does not present itself so obviously or forcibly. The multiplication of books, by printing, has not only rendered them much cheaper by reducing the labor required for the production of a large number of copies, but it has provided that each one of that large number should be a fac-simile of all the rest. He who sees one sees all: the edition is dispersed among those who can best judge of its value; it receives from their suffrages a certain character; and from that time forth, if we see the title-page, we know what are the contents or the errors of every page in the book. Among those who are likely to want it, it is sufficient to mention the time and place of its publication, and if we admire the correctness and readableness of our own edition of a father or a classic, we recommend our friend to get it, well knowing that as there is one there are many; or that, at least, our own copy is not likely to be *unique*, or we should infallibly have heard of it from our bookseller. Now, in those days every copy was unique—every one, if I may so speak, stood upon its own individual character; and the correctness of a particular manuscript was no pledge for even those which were copied immediately from it. In fact, the correctness of every single copy could only be ascertained by minute and laborious collation, and by the same tedious and wearisome labor which is now required from the editor who, with infinitely more ease and better helps, revises the text of an ancient writer. We may, therefore, naturally suppose that if a manuscript was known to be the work of a good and careful scribe, if it came out of the scriptorium of some well respected monastery, if it had passed through learned hands, and had been found, by the scrutiny which it was then necessary to give to each individual copy, to be an accurate work which might be safely trusted as a copy for future transcripts; if all this was known and attested, it would form another and a very good reason why a book should fetch an extraordinary price.

(To be continued.)

From the Church Advocate.

THE GOOD AND FAITHFUL SERVANT.

Let us imagine that the solemn day has at length arrived, the day so long dreaded by some, so long desired by others, when all the servants of God must give account. It is the day of judgment, when God brings to light the hidden things of darkness, and makes manifest the counsels of the heart; when he who has been faithful unto death inherits the crown of life. The servant of God has pressed onward in his earthly pilgrimage with patience and perseverance. Though storms of temptation have beaten upon him, —though he has often endured a great fight of afflictions—though the narrow way has often been dark and cold—and though he has felt much weakness and much sinfulness within,—he has yet been *good and faithful*, he has overcome on earth, and now he is to inherit all things. He suffered on earth with Christ, and with Christ he took up his cross, and now with Christ he is to reign. The trial of his faith being more precious than of gold which perisheth, is now found unto praise and honor and glory at the appearing of Jesus Christ. Oh joy beyond conception! Oh bliss such as the utmost stretch of human imagination cannot reach! He hears from the mouth of Him who died and rose again, 'Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.'

While the good and faithful servant was on earth, all around him was *contracted*. There he *knew* only in part—there he saw the glory of God as through a glass darkly. There he had but a little knowledge, a little understanding of the grand designs of Providence, a little acquaintance with spiritual things and the wonders of the world to come. There he had but a little *time* to do his Master's will, a few short years in which to promote the glory of God. There his *influence* was but small; even though it might have extended to several hundreds, or thousands, or millions of intelligent beings, yet what were they among so many? In heaven, on the contrary, all is *vast:* the veil of mortality is drawn away, and he finds himself in the midst of those unseen things which are eternal. Here he beholds Christ *as he is* in the glory which he had with the Father before the world was. Millions of spirits, all pure and holy, without a spot of human frailty, surround his throne. Millions of angels, who excel in strength, rejoice to do his will. Here the good and faithful servant may spend *eternity* in the service of God. Here he has an extent of *influence* greater than that of the greatest monarch upon the earth, a kingdom more splendid than that of Solomon.

While on earth he often erred and strayed from the ways of God like a lost sheep, and he had frequent reason to exclaim, 'There is no health in me.' But in heaven he feels the power of indwelling sin no longer, he burns unceasingly with divine love, he is clothed in perfect purity. While on earth he had a weak body, which did not even allow him to do all that his soul desired; a body subject to sickness, and soon weary even while serving God. In heaven he has a spiritual body, an incorruptible body, a body which disease and weariness can never invade, and which shall be engaged in doing the will of God for ever.

Reader, let me ask you, Are you a good and faithful servant? Are you one of those whom God will delight to honor? Believe it, if you are burying your talents, wasting your time, turning your influence to bad account, or to no account whatever; if you are withholding your knowledge from those who need it, and especially from those who look to you for instruction; if you are backward in devoting your property to religious objects, if in short you do not habitually seek to do what you can for the glory of God and the good of souls; you have no reason whatever to hope for a welcome into the happy world above. How can you expect to be called good and faithful? How can you expect to hear your Redeemer say, 'Well done.' Far more justly may you look for the fearful sentence, 'Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth.'

LYING.

A writer in the Literary Gazette, in noticing "Mrs. Opie's Illustrations of Lying," has the following remarks, which we recommend to the attention of parents.—*Wesleyan Journal.*

"There is one class of lies, which we are a little surprised did not attract Mrs. Opie's attention; *lies told by parents to their children.* We believe that the slight regard in which strict truth is held by mankind, is principally owing to the lies which are told to children by their parents during the first few years of their lives. Then is the time that permanent impressions may be as well made as at any other period. It is then, probably, that what is called the natural propensity of a child is unfolded. Many persons who have a great abhorrence of lying, and whip their children if they detect them in it, yet make no scruple of telling and acting the most atrocious falsehood. There are few parents who do not do this in a greater or less degree, though doubtless without dreaming they are guilty of criminal deception. With many the whole business of managing their children is a piece of mere artifice and trick. They are cheated in their food, cheated in their dress. Lies are told them to get them to do any thing which is disagreeable. If the child has to take physic, the mother tells him she has something good for him to drink; if recusant, she says she will send for the doctor to cut off his ears, or pull his teeth, or that she will go away and leave him, and a thousand things of the same kind, each of which may deceive once, and answer the present purpose, but will invariably fail afterward. Parents are too apt to endeavor to pacify their children by making promises they never intend to perform. If they wish, for instance, to take away some eatable which they fear will be injurious, they reconcile them by the promise of a ride, a walk, or something else that will please them, but without any intention of gratifying them. This is lying, downright lying. People think nothing of breaking their promises to children, if the performance be not perfectly convenient. But they are the last persons to whom promises should be broken, because they cannot comprehend the reason, if there be one, why they are not kept. Such promises should be scrupulously redeemed, though at a great inconvenience, for the child's moral habit is of infinitely more consequence than any such inconvenience can be to a parent.

"We have only noticed a few of the cases of lying to children, but enough to illustrate the frequency of it. And yet, after having pursued such a course of deception for the two or three first years of life, if the parent then finds the child trying to deceive him, and will tell him a downright lie, he wonders how he should have learned to do so, for he has always taught him to speak the truth; without reflecting that he has been lying to him from his very birth. So he attributes that habit to an innate disposition and tendency for falsehood, which he has himself been fostering and nourishing from the first. Children soon learn to know when they are deceived, and how to deceive others. They are not deceived many times in the same way; and the most comfortable method in the end, as well as that most conformable to the precepts of morality and religion, is never to deviate, in the slightest degree, from strict truth in our intercourse with them."

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